

# THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaestical Affairs.

### "FESTINA LENTE."

If we do not misread the signs of the times, the life of political Liberalism is making itself increasingly felt by slight movements towards what it is destined to become, analogous, in some respects, to the physical sensation of what is called "pins and needles," which marks the first stage of recovery from a swoon. Here and there, there are shootings and darlings of thought and purpose which, albeit slight in themselves, intimate a commencement of resuscitation. When a party suddenly goes down to unexpected depths, the question which most interests us is, "How did we come here?" when it begins to move upwards again and is sensible of that movement, its mind is preoccupied with the inquiry, "What shall we do when we get to the top again?" We think it may be noted that the programme of Liberalism, when it once more obtains ascendancy in the National councils, is occupying the thoughts and, to some extent, shaping the resolutions of the more active politicians, the vitality of whose beliefs and aspirations is one of the most trustworthy links between the past and the future. Those small, but most useful, institutions which, all over the provinces and more especially in the more populous manufacturing districts, keep alive the seemingly expiring spark of political Liberalism in unpropitious times, are beginning to discuss, with more or less force, the question of what shall be the Liberal programme at the next adjustment of the balance of electoral power. Many of them—perhaps without exaggeration we may say most of them—have expressed a determination (where they have thought proper to express any determination at all) that the disestablishment of the Church of England must, to use an American figure of thought, be a plank in the next platform across which the Liberal party will pass into office. In other words, expression is generally given at the meetings of these segmentary political institutions that a strong and successful Liberal party is not likely to be revived in this country until an entire and radical change of England's politico-ecclesiastical policy is recognised as a principal bond of agreement and action.

We have no right, we have no disposition, to find fault with this first symptom of what we may call political revival. It is to be welcomed, not indeed for what it is, so much as for what

it promises. There is, however, no little danger that its real scope should be somewhat mistaken, and that its promise should be too exclusively relied upon. It is a sign, but it is only a sign, of returning life. It is a promise, but only a promise, of future recovery. It would not—perhaps we may rather say it could not—show itself but for a present augmentation of vital force in comparison with the dead obstructions with which it has to contend. Such as it is, it certainly deserves the grateful recognition of all those who care for the advance of the nation towards the full realisation of Liberal principles. Just in proportion to the interest which they take in the triumph of such principles, it is commonly thought, must be the strength of their desire for the return of the Liberal party to power. Yes, we admit, if the party and the principles in question are at one. Such, however, is not the case yet. Disestablishment and disendowment have not yet been received by the uppermost section of the Liberal party as an indispensable item of the future programme. Well, we must take the fact, and make the most reasonable use of it possible. One or two thoughts suggested by this state of things will, perhaps be permitted to us—perhaps be expected of us.

In the first place, it will suggest itself to most reflective minds that in regard to a question of such far-reaching importance as that of disestablishment and disendowment, impatience is neither the most promising nor the most appropriate state of feeling. The question must be ripe before the fruit which grows out of it can be profitably plucked. A settlement of it may be hurried forward, possibly may be concluded, so far as the Legislature is concerned, and yet may turn out to be so premature as to rob it of all its value. It is by no means certain that no attempt will be made in Parliament to force this question to an immediate issue. It is not likely, but still it is not impossible, that some such fall may befall it as that which overtook the Reform Bill of 1867. Be this, however, as it may, it has to be borne in mind by true Liberals—even by those who rejoice in their Radicalism—that there are some questions, and undoubtedly this is one of them, that cannot be advantageously expanded into legislative shape by any sort of moral coercion. To get what we want ten years sooner by party pressure, than we should have done through national conviction and national choice, would be a loss rather than a gain.

It may be well for us, moreover, to reflect that whilst duty will exact from us, as advocates of disestablishment, the firmest adherence to our principles, in the face of the most flattering political allurements, the wisdom of the course to be taken by the friends of religious equality does not necessarily imply a hasty resort to extreme demonstrations. We note, perhaps, at this present moment, that disestablishment alone can, at any future period, be accepted by us as an efficient expression of Liberal opinion. Now, without pretending to affirm that we can do no good by setting forth as explicitly as possible this aspect of Liberal opinion, we should do wisely to take into account that we may also do harm by prematurely insisting upon it. We hope no one will misapprehend our meaning. We do not think a Liberal party can be reconstructed, or even if it can, that it ought to be, upon any basis which excludes the separation of the Church

from the State. That is one matter. It constitutes a sufficient motive for our own action, and, to a considerable extent, guides its drift. But it is quite another matter to be perpetually saying—not so much to ourselves, as to those whom we wish to associate with us in political warfare, that we will only act with them when they consent to act with us. Such, no doubt, is our resolution—a resolution which, we think, it would be weakness not to carry into effect. But would it not be wise to remember other people's susceptibilities? It is not, perhaps, the likeliest of ways to persuade people to what they do not like, by continually holding up your fist in their faces. We should beware of stirring up the pride of resistance. Our fellow Liberals will have to come to us, whether or no. We need not make the path across the line which separates them from ourselves more difficult than it is. We think the Executive Committee of the Liberation Society are pursuing the object which all of us have in view with the least unwisdom. For the present we have to sow seed, to sow it liberally, to sow it among all classes, to sow it in all parts of the kingdom. When that work has been sufficiently done, the political Liberalism of the country will spontaneously place itself in harmony with it. There will be no necessity, in such case, of forewarning it what it must do, or what it must not do. It will express the measure of national conviction on the subject. It will not probably formally consent to express it until that conviction becomes sufficiently matured. The business of the friends of disestablishment is to work steadily by reasonable methods at maturing it. Pinching the fruit may soften but not ripen it. Be it ours to know our own minds, to keep our own counsel, to pursue with consistency the objects to which we have committed ourselves; and, especially, to trust more to those laws by which mind is drawn to mind, than to those by which differences are rather overborne than essentially lessened.

### THE "ORDERS" TEST IN THE UNIVERSITIES.

THE universal interest excited in public elementary education by the agitations of the last few years has perhaps somewhat diverted attention from the question of University reform. But the respite thus granted to surviving abuses cannot be of long duration. For after all, wide as is the interval between the "standards" and the tripos or the class lists, a deep conviction is constantly growing that no scheme of national education in the broader sense can be complete or satisfactory which does not keep the passage clear and open from the people's schools to the Universities. "Education by the nation and for the nation" is a very good cry. But it involves a great deal more than the primary schools. It cannot be too plainly or too emphatically asserted that the endowments held by the national Universities and their colleges are just as much a common fund for the general benefit as are the rates paid to school boards or the money grants of the Privy Council Committee. If then, as Professor Max Müller holds, "complete separation between school and Church teaching" is an inevitable corollary from his principle in the one case, it is equally so in the other. And when Mr. Forster the other night at Edinburgh insisted upon the erection of the new proverbial "ladder" from the infant school to the double first-class or senior wranglership, he advocated such a national use of the Universities as is utterly incompatible with the pre-



dominance of sectarian interests in their government. To encourage in the talented youth of all our countless sects an ambition for the highest distinctions of learning, and then to meet them on the threshold of the University with a dark array of religious disabilities or with the subtlest temptations to insincere conformity is a mockery of justice, and a gross incongruity, which no appeals to the "illogical" character of British institutions in general can justify or even palliate.

It is very commonly supposed by those who have paid no minute attention to the subject, that the University Tests Act of 1871 has established substantially the principle of religious equality. How far this is from the actual fact will be seen by a reference to Mr. Neville Goodman's paper on clerical fellowships which we print this day. It is true, indeed, that Nonconformists may now attain the highest distinctions, but it is also true that the offices of chief importance, together with a considerable number of fellowships, and consequently an assured preponderant power in the government of the Universities, are still subject to a system of exclusiveness kept up entirely in the interests of the Established Church. Never was there a more instructive instance than the above-mentioned Act of the manner in which the trick of compromise may be so used as entirely to neutralise any measure of reform. The test abolished was for the most part merely a general declaration of church membership. But under the pretence of some special ecclesiastical vested interests, the reception of "holy orders" was made an essential condition of holding the greater number of headships, or of continuing in the possession of a considerable number of fellowships. Thus it appears that out of seventeen heads of Houses in Cambridge ten must be priests, while of course all the others may be. And these ten receive annually 12,500*l.*, as against 8,000*l.* divided amongst the remaining seven. Again, in Oxford, out of twenty-two heads of Houses, seventeen must be in "orders," and these receive 25,000*l.*, as against 8,000*l.*, the emoluments of the remaining five. In other words, as Mr. Neville Goodman puts it, more than two-thirds of these high offices, and nearly three-fourths of their emoluments, are confined exclusively to the Established clergy.

If we turn to the fellowships we find a very similar state of things. Thus out of 671 fellowships very nearly one-half, or 323, are limited by ecclesiastical conditions. A layman may obtain them, but only on the understanding that he will proceed to "priests' orders" within three years. Failing this, he vacates the position; whereas if a priest, he may hold it in perpetuity. As Mr. Neville Goodman pointedly remarks, this is an injustice which affects not merely Nonconformists, but all lay members of the Church. His fear that this circumstance lessens the interest of Nonconformists in the question is, we hope and believe, entirely unfounded. Nonconformists in general are, we trust, quite as capable as others of finding a special satisfaction in every opportunity of treating the Establishment question on its broad, national, unsectarian issues. And we quite agree with him that this subject of clerical fellowships derives a special interest from the fact, that no charge of mere sectarian jealousy can be made against the advocates of reform. That twenty-seven out of thirty-nine important national offices should be appropriated exclusively to the members of a narrow class which has long lost all representative character, is a grievance which would be felt to be intolerable were it not that it generally escapes attention.

Let it be borne in mind that these offices and the fellowships so jealously guarded against lay intrusion, are not necessarily attached to any priestly duties whatever. So far as they are not mere sinecures, a layman can do the work involved just as well as a clergyman, and often a great deal better. The condition imposed, therefore, has no practical connection whatever with the mission of the Universities as centres of learning, and is imposed simply and exclusively as a religious test. Indeed, this test is far more stringent and exclusive than any that were abolished in 1871; for it requires a man to profess not merely a general communion with a particular church, but a distinct assent to thirty-nine Articles and three Creeds, together with a solemn declaration that he is inwardly moved to the priest's office by the Holy Ghost. Now, when we remember the notorious fact, which not even the defenders of this system would dare to deny, that it is neither the priest's office nor the priest's work that the candidate desires, but only a position of worldly honour and emolument; when, moreover, it is openly admitted that many of those who make such a declaration only do so with a severe strain upon their consciences, and under the

terror of poverty staring them in the face, we venture to say that no more immoral and irreligious perversion of sacred words was ever tolerated in all the history of national hypocrisy.

But though this impious test has no practical connection with the proper work of a national University, it has a very practical bearing indeed on the perversion of that work to sectarian purposes. In the governing bodies the heads of Houses have a very considerable influence. In the appointment of the governing bodies the Fellows are omnipotent. It will easily be seen, therefore, that a system which ensures that, in spite of the Tests Act, two-thirds of the heads of Houses and nearly half the Fellows shall under any circumstances continue to be priests, must necessarily secure the predominance of sectarian interests in the government of our national Universities. And this predominance is actively exerted in a thousand nameless ways which make the Act of 1871 almost entirely fruitless so far as religious equality is concerned. If, then, during the next Parliamentary session, our astute Premier should see his opportunity to play the rôle of University Reformer, the Liberals will, we hope, find at least one subject on which they can present a firm and united front, and that is—the total and unconditional abolition of the "Orders Test" for University offices.

#### ECCLIASTICAL NOTES.

THE Bishop of Ripon has had an attack of the anti-Liberation Society fever, which is becoming a sort of intermittent disease among the dignitaries of the Establishment. On Thursday last the bishop presided at the annual meeting of the Wakefield Church Institute, on which occasion he delivered himself of a variety of sentiments. Dr. Bickersteth first of all impressed his audience that in past times "there had been too much division in the Church," but now, although he did not desire to ignore the fact that "differences still existed," he was "bold enough to say that they were fewer than many people seemed to imagine." It certainly did require some boldness to put the matter in this way, and it is an instance of courage and wisdom not being always combined. It was bad policy, to say nothing else, to try and blind the eyes of his followers. Just as though every man who heard the bishop that evening did not know that the Church was more divided now than it had ever been! But the bishop rapidly passed away from this question in order to conjure his hearers to unite against the "common enemy," for, said he, "a common enemy there undoubtedly is." Of course he wished to say nothing "uncharitable or disrespectful to Nonconformists." On the contrary, he believed that there were many who were "quite ready to recognise that the Church had been the great bulwark of civil and religious liberty"; but this is a matter of "belief," relative to which the bishop might find it rather difficult to produce evidence. Then came the attack upon the "common enemy." That enemy is the Liberation Society, which the bishop informed his audience, had a capital of 100,000*l.*, and an income of 12,000*l.* Dr. Bickersteth proceeded to say that the object of the Liberation Society was "to overthrow the Church of England." He said that if it would confine itself to argument he would not "have any objection," but it "attempted to accomplish its object by statements that were absolutely untrue and by propagating information that was calculated to deceive and mislead." Amongst these statements the bishop included that of the English Church being a State-Church, which he denied. Another was that it was State-paid—which he also denied. Such statements, he said, were "unworthy" of it, and would not bear "a moment's candid consideration." Furthermore, the right rev. prelate charged the society with "a deliberate attempt to excite in men's minds a sense of grievance when the grievance was not felt." Here, his reference was to the old Church-rate question and to the Burial question, and then his lordship waxed into eloquence by referring to the "blood of the martyr's," and "the priceless blessing of the Establishment."

We ought perhaps to leave this extraordinary effusion without remark. Of course no one would attempt seriously to reply to it. Bishops are beyond argument. Where a presumably intellectual and well-informed person denies that the Church of England is a State-Church, or that it is State-paid—there is no possibility of approaching him with a view to produce conviction in his mind. You recognise simply the existence of an abnormal mental constitution or habit, which has produced,

in regard to one of class questions, a state corresponding with monomania. The bishop—any bishop—would not be convinced, even though one rose from the dead—say Ethelwulf himself. But it is worth remark that a prelate should feel so strongly, and speak so strongly, as Dr. Bickersteth does. It is the sign of a felt danger. It betokens serious alarm. It indicates the near approach of the final contest. For these reasons it is of worth—of great worth. When such a man as the Bishop of Ripon himself descends into the arena we have assurance that the State-Church is felt to be in danger.

Some other indications of a similar nature! Last Sunday—according to the *Standard*, which is, no doubt, well informed—sermons were to have been preached and collections made in some three hundred or more churches in behalf of the Church Defence Institution. That Institution made an appeal, not for the first time, to the whole of the incumbents, and three hundred out of some fourteen thousand responded—with what pecuniary result we have yet to be informed. In Bristol a good many Church-defence sermons seem to have been preached. The incumbent of St. Silas' confirmed his argument by telling the people that they were receiving the Gospel "without one penny of expense to themselves whatever," and that it was "a sheer impossibility for the people to support their own ministers among them." Singular that the Nonconformists can support theirs, even in the poorest counties! However, let us hope that the "pulpit drum ecclesiastic" was beaten to some effect last Sunday. Nothing would give us much greater pleasure than to see the Church Defence Institution in a better pecuniary position than it now is.

That institution has, as some of our readers may know, an organ of its own. That organ, also, is alarmed. We quote the following from its last number:—

The crusade of the Liberation Society against the Church is being carried on with the utmost vigour. Every means that ingenuity can resort to is being adopted for spreading its opinions amongst all classes. A Welsh correspondent informs us that its agents "have been diligently employed in pushing under the doors of the houses a number of tracts of which I send you specimens." These are entitled, "The Church and the People," "The Real Truth about Church Property," "Practical Results of Disestablishment," "Plain Truths about the Bishops," "The Character and Working of the Church of England, &c., &c." Nor does the invention of the energetic agents of the society stop here. Mural literature in favour of Anti-State Church views is to be found everywhere. At Barmouth and Dolgelly the rocks as well as the walls were placarded with their bills; a house-to-house visitation has also been adopted in various districts, and farmers' houses and labourers' cottages have had their publications forced upon them. In a word, the utmost efforts are being made to manufacture an agitation against the Church. Millions of false statements respecting her are now being circulated in every direction. In a little while we shall be told that a demand for disestablishment is rising up even from remote towns and villages. It is well that Churchmen should know what is going on in their midst, and should at once take energetic steps to counteract it.

This is very complimentary, although not designedly so, to the Liberation Society, its literary staff, and literary activity, but it is really anything but complimentary to the Church Defence Institution. Why doesn't that institution follow the society? and why should it vaguely call upon vague Churchmen to "take energetic steps"? Let the institution take the "energetic steps" itself. But what could you expect of an organisation which numbers all the archbishops and bishops on its committee?

The burials question once more! It has been the subject of earnest discussion at both the Manchester and Exeter Diocesan Conferences, some account of which we give in another column. The discussion in these conferences need not surprise, however much they may pain us, but it is satisfactory—more than satisfactory—to read of the speeches of some Churchmen. That of the Bishop of Exeter is what we should expect from such a very exceptional bishop, and other speeches were delivered at the meetings which command both our admiration and our gratitude. Mr. Pitcairn's speech and motion at the Manchester conference—well, some years ago we should have said that it was natural enough for a Lancashire clergyman, but since then we have found how Lancashire clergymen vote. Mr. Pitcairn did not secure popularity; the speaking was all against him, and the vote apparently almost wholly so. But, the Bishop of Exeter and Mr. Pitcairn may ask themselves—what does the vote matter, when the clergy (happily) do not make the laws?

Bishop Ellicott has been preaching upon the difference between the Church of Rome and the Church of England—the Church of the Pope and the Church of Henry VIII. He asked what was the primary, essential, and fundamental



distinction between the teaching of the Reformed Church of England and that of the Church of Rome? We need not enter into his argument—which, by-the-by, was not very satisfactory—but we will call attention to one or two expressions. Said the bishop:—

There are several reasons of very great moment why it seems unusually desirable at the present time that we should enter fully into this grave and fundamental question. In the first place, no one can have failed to observe the striking and apparently preconcerted advance, so to say, all along the line, that has been recently made by the Church of Rome. Within the last two months tones of mingled suasion and assumption, of hopefulness, and even triumph, have been heard at every public gathering connected with that Church—popular causes, such as those connected with the temperance question, have been skilfully made use of, great projects have been announced. Everywhere within the borders of the Church of Rome in this country, there is stir, movement, and, at any rate, assumed, if not real, expectancy.

Well, and why is this, but for the indistinctness between the Church of Rome and the Church of England?

We gave a quotation, a week or two ago, from the letter of "A Churchman" in the *Carnarvon and Denbigh Herald*, on the state of the Church in Wales. Since then a letter from "A Churchman of Sixty Years' Standing" has appeared in the same journal, from which the following quotation is made, which, however lengthy, it is more than worth the space we give to it. This "Churchman of Sixty Years' Standing" writes:—

When, alluding to "A Churchman's" letter, you say in your leading article that if your correspondent's statements are correct relative to the low state of the Church in Wales, it is time that it should be "reformed." I (an aged Churchman, who has seen better hopes for my Church) am sorry to say it requires no ingenuity to prove the statements of "A Churchman" are true. I know scores of livings, in the six counties of North Wales, the value of which vary from 200*l.* to 700*l.* a-year, but the Sunday congregations of the churches of those parishes will not average twenty adults. The churches are almost empty, but the chapels are full. The Church cannot be reformed, because there are no materials to reform it with. To reform or to revive a thing implies the restoring of it, or bringing it to life again. But there are no Church people to be revived. The people are Dissenters, and they cannot be induced to leave their own denominations and to join the Church unless the clergy can, by their doctrines and practices, show to the Nonconformists that the way of the Church is "a more excellent way" than theirs to go to heaven. Can they do so? I read the speech of Dr. Campbell, Bishop of Bangor, delivered at the Stoke-on-Trent Church Congress this month, and I found that his lordship acknowledges that most of the "spiritually minded people in Wales belong to the Dissenters." The Church of God is compared to a temple, and the members thereof to the stones of that temple. The stones must be found, and they must be quickened. Let us carry out this metaphor in the case of the Church. Where are we to find the stones to rebuild the Church of England or the Establishment in Wales? Where are we to find the quarry to hew the stones from? Shall we go to the chapels to look for such materials? Can we say to the Dissenters, "Leave your chapels and come over to the Church, and we shall show you a more excellent way" than yours to go to heaven. We shall show you better doctrines, precepts, better examples, better Bible, more holy ministers, more sober singers, and more spiritually-minded communicants. Come to church, and we shall teach you the doctrines of baptismal regeneration, apostolical succession, the efficacy of the Eucharist and other holy matters?" But will the Welsh be persuaded to join the Church with such reasoning as this? I say no.

Let us go where we may, there is no hope of advancing the Established Church in Wales as a temple of living stones. . . . Another fact that I may notice is the confirmation that is held this month by the bishops of North Wales. This rite is now a cause of ridicule in many neighbourhoods. Those that are confirmed have no intention to be members of the Church. Some go to be confirmed because the clergyman's wives and clergyman's daughters ask them to do so. Some get farms for going. Several are confirmed more than once to please their mistresses. The clergy want to swell the lists of their respective candidates. Those that take the largest number to be confirmed are likely to please the bishop and induce him to give them more valuable livings. Some of these candidates for confirmation, boys and girls, and young women, consider it a day of jollification, of amusement, and of treat; they get something to eat and to drink, and their expenses are paid, and they come home as if they were coming from a fair. . . . A free Episcopal Church may do in Wales for the few Protestant Episcopalians that remain here, like the Episcopal Church in Scotland and America, and, in name, in Ireland. But the Established Church will never advance here again. It is now like an old wreck of a ship which cannot be repaired, or like an old castle in ruin, which cannot be rebuilt. Good ministers of Jesus Christ will suffer no harm when the Church is disestablished. They will be better off. God will be with them, and the people of God will be with them. . . . Now, Mr. Editor, I beg to say, in conclusion, that I shall be glad if any of your readers can give a more favourable account of the Establishment in Wales than is given in this letter.

The Hon. E. Lyulph Stanley calls attention in the *Times* to a flagrant evasion, to use a mild phrase, of an Act of Parliament. It may be remembered that the provisions of the Universities Tests Act of 1871 were made applicable to "any college or hall." Since then Magdalen Hall, Oxford, has been converted into Hertford College, for which a special Act of Parliament was required. It was,

however, expressly provided that this enactment was not to be so construed as repealing any of the provisions of the Tests Abolition Act. It now appears that the authorities of Hertford College are advertising an election to certain scholarships, the candidates for which are required to be members of the Church of England; thereby repudiating the legal obligation of the 13th Clause, which was expressly inserted in deference to the apprehensions of the friends of religious equality. If, however, this interpretation is actually legal, then, says Mr. Stanley, "those who last year in Parliament watched over the maintenance of the principles of the University Tests Act have been the victims of a juggle and of a breach of faith, and Parliament itself has been imposed upon by a piece of sharp practice amounting to fraud." He therefore calls upon Lord Salisbury, the Chancellor of the University, and the Visitor of Hertford College, to explain "whether he has sanctioned any conditions setting aside the deliberate policy imposed upon Magdalen Hall by a long-considered and generally-accepted Act of Parliament." Of course, if such things can be done with impunity, we shall ere long have one or more exclusive sectarian colleges springing up both at Oxford and Cambridge. Yet the toleration, charity, and comprehensiveness of the Established Church are being constantly paraded before us!

It is with deep regret that we have to record the unexpected decease of the Rev. David Thomas, of Bristol, who has just died from heart-disease. Domestic affliction conducted, no doubt to this unexpected event, but of all men who could afford to die, David Thomas, of Bristol, was perhaps the first. We remember his courage with his gentleness; his firmness with his humility; his conscientiousness with his mild suavity. He stood, not alone, but prominent, as a good man, a man of exquisite affections, and of rare holiness. He was like a city set upon a hill; the truest incarnation of the Christian character.

#### THE LIBERATION MOVEMENT.

##### MR. FISHER'S LECTURES.

BATH.—On Monday evening of last week Mr. John Fisher, the organising agent of the Liberation Society, delivered a lecture in St. James's Hall, Bath, on "Disestablishment a Blessing to the Church and the Nation." The room was very full. Mr. R. P. Edwards took the chair; and had scarcely spoken a sentence, when a Mr. Tewkesbury, who said he was "a member of the Church of England," began to interrupt. The chairman told the gentleman that he must wait, but Mr. Tewkesbury was evidently in too excited a state to wait, and ultimately, before the chairman had finished his speech, had to be ejected from the room. Mr. Fisher, who on rising was received with much cheering, gave an admirably comprehensive address, dealing with great acuteness with all the prominent aspects of the question. His address was received with loud applause. At the close the Rev. W. G. Littlewood, incumbent of St. James's, rose to reply. He was slightly interrupted, and one of the disturbers was immediately turned out of the room. Mr. Littlewood spoke for half-an-hour, but with little sympathy from the audience. Mr. Fisher then replied at length and with great aptitude. Mr. Sturges moved a resolution in favour of disestablishment, which was seconded by the Rev. J. Darley, and carried with only seven or eight dissentients. The proceedings of the meeting occupy four columns and a-half in the *Bath Journal*.

MARGATE.—On Thursday evening Mr. J. Fisher lectured here on "Disestablishment a Blessing to the Church and the Nation." The arrangements had been made by the Free Church Society, and their efforts were rewarded by an excellent audience. The Rev. Mr. Butcher occupied the chair. Mr. Fisher spoke for an hour and a-half to attentive hearers, who gave loud and frequent expression to their approval. A resolution endorsing the views of the lecturer was moved by Mr. Jackson (chairman of the Ramsgate Liberal Committee), and seconded by Mr. Ind (of Margate).

##### MR. GORDON'S MEETINGS.

RISHTON, NEAR ACCRINGTON.—Two lectures were delivered last week (Monday and Friday evenings) in the United Methodist Free Church here by Mr. Gordon, who was warmly received by large and deeply interested audiences. Mr. Chippendale presiding the first evening, and the Rev. J. Preston the second, on which occasion several questions were asked, and duly answered by the lecturer. Weather very bad, as all the week, but hearty meetings, and local circumstances intensifying the popular interest in disestablishment and disendowment. The parishioners are disaffected towards the vicar—the bishop will not consecrate his new church—and there is a very pretty little knot to cut altogether.

PADIHAM.—Mr. Gordon lectured in the Assembly Rooms, Padiham; W. Bennett, of Sabden, in the chair. There was a crowded and enthusiastic audience, and the responses to every point were instantaneous and unmistakable. Some questions at the close, and a possible debate may arise. A resolution pledging meeting was all but unanimously passed, and the usual votes, with cheers.

CLAYTON-LE-MOORS.—Meeting here only small, from a variety of causes, but some earnest questioning, and useful information given in reply. Miserable night, and the proper place of meeting closed against Mr. Gordon.

GREAT HARWOOD.—On Thursday evening Mr. Gordon lectured in the large Independent school here, the Rev. J. Preston presiding. Another large and very hearty meeting, and Mr. Gordon's address, and subsequent replies to questioners, received with great animation. Capital week's work, of a less showy sort, and thanks due to Mr. Chippendale, of Great Harwood, member of Manchester District Council, for arrangements made.

##### MEETINGS IN LINCOLNSHIRE.

GRANTHAM, NOV. 2.—A large and important meeting was held in the new Temperance Hall—Mr. Councillor Hempstead in the chair. The meeting was addressed by the chairman, the Revs. G. B. Bowler, A. Holland, and D. W. Pennell, and by Messrs. Gill, Lock, Smithurst, &c. The Rev. J. H. Lummis attended as the Lincolnshire representative of the society. Resolutions were passed unanimously in favour of religious equality, and urging the programme of the society on the Liberal party. An auxiliary for the town and district was formed. There was but one dissident. It may be stated that the vicar at a public meeting a few evenings previously referred in strong terms to this intended meeting, and threatened the committee of the hall with the loss of his countenance and support should they allow the hall to be used for such a purpose. The threat was powerless except as a means of advertising and promoting the meeting.

COLSTERWORTH, NEAR GRANTHAM.—The Rev. J. H. Lummis lectured on Wednesday evening last in the Free Methodist Chapel, Mr. E. Crabtree in the chair. The meeting was well attended—very enthusiastic—and unanimously passed a resolution in favour of disestablishment. Mr. R. A. Smithurst, of Grantham, made an impressive speech. This is new ground.

KIRTON LINDSEY.—On Friday evening, Nov. 5, the Rev. J. H. Lummis lectured in the Primitive Methodist Chapel of this town to a large and attentive audience. This new ground. A profound impression was produced concerning the present evils in the Church and the necessity for disestablishment.

HUNSLET, NEAR LEEDS.—In our last issue it was stated that the Rev. J. Browne, B.A., of Bradford, gave a lecture in the Mechanic's Institution on disestablishment and disendowment, and that Mr. Downer, the clergyman, announced there would be a reply on the 2nd inst. Bills were issued stating that Mr. T. Ponsonby, of the Leeds Church Institute, would give this reply lecture. Mr. Browne therefore went to the Church School to hear and take notes, but instead of Mr. Ponsonby, the Rev. T. T. Berger, of Bolton, gave a lecture that has been heard elsewhere in several places. There was, of course, no attempt to answer Mr. Browne's lecture of the previous week. On the following evening, Nov. 3, Mr. Browne gave his second lecture in the Mechanic's Institution to a large and enthusiastic meeting. The Rev. J. Hillman presided in an able manner. Mr. Browne dealt with the most important portions of Mr. Berger's lecture with humour and in an able and conclusive style, in the course of which he showed, that, in a quotation from the late Dr. J. Pye-Smith, Mr. Berger, or his authority, had altered a most important word in a sentence. Three gentlemen put questions to the lecturer which were well answered. Mr. J. Andrew then gave an address, in the course of which he enforced some important aspects of the Church-property question. Two or three interruptions were offered by the querists; but Mr. Andrew secured a good hearing. Votes of thanks were heartily given to the lecturer and the chairman. These meetings have excited a strong desire to hear Messrs. Dale and Rogers next week.

COLNE.—A public meeting was held in the Cloth Hall, Colne, on Tuesday evening, when the Rev. J. H. I. Taylor, of Bingley, delivered an address, to a large audience, on "Disestablishment—some reasons for it." The meeting was also addressed by the Rev. E. Gough, B.A., of Barrowford, and other gentlemen. The chair was occupied by John Catlow, Esq., of Colne.

THE BURIALS BILL.—The Committee of the Church Defence Institution have passed the following curious resolution:—"That this meeting is of opinion that it is the duty of Churchmen, having regard to the rights and duties of the Church, to maintain their consistent opposition to Mr. Osborne Morgan's Burials Bill. At the same time, this meeting would urge well-considered legislation to facilitate the creation of cemeteries wherever necessary, and to provide for the burial of parishioners in the churchyards of their parish without the performance of the Church service." Does not Mr. Osborne Morgan's bill do this?



## A NEW IMAGINARY CONVERSATION.

*John.*—Have you seen the Bishop of Ripon's speech about the Liberation Society?

*Thomas.*—Yes; if you mean the one with which he roused the "cheers" and "applause" of the Church Institute at Wakefield, which must be a "little-pot-soon-hot" to boil with such slight provocation.

*John.*—One hardly knows whether to laugh or be angry with such a speech. What can one do with a bishop who is hardy enough—(respect for the peerage prevents my saying fool-hardy enough)—to bring on to the stage of public criticism, and acknowledge the paternity of, a family of propositions as cross-eyed, gap-toothed, hump-backed, and rickety as ever challenged the broad grins of society.

*Thomas.*—Have you any idea what meaning he attached to the words he used when he said—"The Church of England is not a State Church. It derives neither its privileges, its property, nor its status from the State"?

*John.*—I suppose it must be either real confusion of thought in the bishop's head, or a specimen of that terrible clerical habit of thimble-rigging with words—playing with the words "Establishment," "Church of England," "Church"—and shifting them about so deftly that the majority of ordinary hearers fail to see how the trick is performed.

*Thomas.*—An example of the verbal ordinary legerdemain that has got, fairly or unfairly, mixed up with the natural conception of clerical minds; and the results of which can be seen here and there in a lowered tone of commercial morality.

*John.*—As the too-fluent bishop rolled out to his congenial audience the words you have quoted, did no qualms of conscience remind him of his solemn protestation that he held his bishopric, both as to spiritualities and temporalities, from the Crown of this realm? Was there no uneasy recollection of the statutory origin of compulsory tithes—of the actual Parliamentary control of ecclesiastical revenues—of the Ecclesiastical Commissioners and whence they derived their authority, and by what powers they spent (in his predecessor's time) thousands on thousands of pounds over his own palace and gardens and stables? Did he stop to inquire whether it was by the law of Christ or the law of England that he sat in the House of Peers, and was enabled, from that dizzy elevation, to flout his Nonconformist brethren?

*Thomas.*—Stop! take breath. Don't try and say all that can be said on that reckless proposition. There are many other things in the speech equally absurd—in fact, the speech is quite a quarry of nonsense. For instance: "the Church of England 'has been the bulwark of civil and religious liberty.'" Just think of the Ejectment, the Five Mile Act, the Conventicle Act, the exclusion of Dissenters from the Universities, the Test Act, &c., &c. I can only say with Mr. Hosea Biglow (is it not?) "it *du*, it really *du*, it *du* indeed!" And then, in the face of all the heathen corruption now rushing in under the name of Ritualism, the bishop tells us that "the Church of England is a mighty instrument in the hand of God for the maintenance of a pure religion."

*John.*—It is not only the random statements of the bishop that I object to, but the tone and spirit of the speech, it is both uncharitable and effeminate. A man in his position should try to be manly, and just and veracious, even though the primary episcopal duty in these days would seem to be that of compromise.

*Thomas.*—There is nothing in the tone of the speech that I should object to, speaking as a member of the Liberation Society. Hard words rebound, and do most damage to the user of them. He accuses us of using language "absolutely untrue," of "propagating information calculated to mislead and deceive," of "attempting to beguile the simple and ignorant by statements which will not bear a moment's candid examination." What then! the upshot of it is that the bishop has taken up the vulgar weapon of sheer abuse—a weapon which a street Arab can use quite as effectively. Is he or I most hurt by that?

*John.*—I partly agree with you; but I feel more strongly than you do the discredit that comes upon us all, as Englishmen and Christians, when we contest a serious question in a fashion like this. It is no pleasure to me to see the bishops making such an exhibition of bad temper. I don't like my adversary to take to kicking, and am not reconciled to it by the recollection that I have as strong boots as he has, and can kick as hard. It is "bad form." I don't find fault with a man saying that I make a "statement which is absolutely untrue," and so forth—if he can prove it. But the bishop made these tremendous accusations, and never supported them by one authentic document issued by the society he so fluently vilified.

*Thomas.*—Moral! be thankful you are not a bishop. The palaces, and salaries, and titles, and seats in the House of Lords—why, what simple, kindly Christian pastor, could help being spoiled by such outrageous hugging and cuddling on the part of "things seen and temporal"?

E. B.

## THE BURIALS BILL.

The Exeter Diocesan Conference, which meets annually and is composed of clergy and laity, has had the burial question before it at last week's sittings. It was introduced by a motion by the Rev. T. Hawker, as follows:—"That it would be just, charitable, and for the interest of the Church of England, to permit ministers of Nonconformist bodies to hold their own form of services, under proper safeguards, at the interment of members of their flocks in Church of England burial-grounds." The Dean, Sir John Kennaway, and others opposed the motion. The Rev. C. Bartholomew said the agitation was based on the false notion that Church property was national property, and if successful, would lead to disestablishment. The Archdeacon of Totnes thought that if Nonconformist ministers were permitted to officiate in churchyards they ought to use some form of service authorised by the State. The Archdeacon of Barnstaple saw nothing to prevent them from obtaining the use of churches if they had the use of churchyards. The Hon. and Rev. Prebendary Thynne said they were asked to give up what was not theirs to give, the churchyards being consecrated. To give them up would be to aim a blow at the very existence of the Church. Consecration was a vital principle. Let the Church be robbed of Church-rates, tithes, her endowments, and her privileged position in the State, if they would, but let them not suffer any hand to be laid on her sacred heritage. After further discussion, the conference became clamorous for a division. The Bishop intimated that he should support the Rev. Mr. Hawker's motion in favour of permitting Nonconformist ministers to use their own forms of service under certain safeguards. His lordship did not mean to imply that he supported Mr. Morgan's Burials Bill, or any other Burials Bill he had seen. He certainly did think that something ought to be done to remove the grievance of which Nonconformists complained. The fierce controversy on the Test and Corporations Acts afforded an instance of how what at one time was considered as a dangerous concession was afterwards regarded as exceedingly wise. (Hear.) They all prayed for the union of Christendom, therefore, it was incumbent on those who conscientiously felt bound to refuse this concession to seek all the more earnestly for other means of bringing about that union for which they prayed. The motion was defeated by a large majority amid enthusiastic cheering.

At the meeting of the Manchester Diocesan Conference on Friday, which was very fully attended, Mr. J. T. Hibbert, in introducing the subject of the Burials Bill, said it had been before the country for many years, and during the present year it had perhaps attained a greater position than ever. They knew what was the result of the discussion in Parliament last session upon the bill introduced by Mr. Osborne Morgan. In a confessedly Conservative Parliament the second reading of the bill was only thrown out by a majority of fourteen. He confessed that he was very much surprised to see the figures on the day after the debate. It seemed to show that there had been a growing feeling upon this question, probably greater than they were aware of. At present the parish churchyard was by law vested in the incumbent for the time being for the benefit of all persons living within the parish for the burial of their dead; and while, therefore, every parishioner, be he Churchman or be he Nonconformist, has the right of burial in the parish churchyard, no one but the incumbent, or, even with his consent, no one but a clergyman of the Church of England, can conduct the service, nor can that service be any other than that set forth in the Book of Common Prayer. (Applause.) That was the exact position of matters now, and the question for them to consider was whether they were prepared, as Churchmen, to make any concession upon this question. (Cries of "No," "Hush," and "Order.") He quite expected that many of them would say "No," but he would ask them to consider the question for a few moments. (Hear, hear.) He thought there was a very great distinction between the question of the churchyard and the question of the church; and though he himself should be prepared to support a modification of the law by which Nonconformists should be buried in churchyards according to their own form of worship, it would be unreasonable of anybody dissenting from the Church of England to seek to have an entrance into our national churches, and he knew that it was said that if they opened the churchyards to the Nonconformists, they only left them one step to take in order to give them an opening into church. But while he regarded the opening of an entrance to the church as an unreasonable step, he would regard the opening of the churchyard as a reasonable one, for this reason. Every parishioner had a right of burial in the churchyard, and the country had in past years taken away every test against a person dissenting from the Church of England; but when it came to the question of burial, there was a test still remaining. It was a test which said, if a Dissenter was buried in the parochial churchyard, he should only be buried according to the services of the Church of England. (Hear, hear.) Having taken away all tests which affected the Nonconformist in his lifetime—and he was glad these tests had been taken away—he thought the Church of England might take another step safely, and do away with a test which prevented him being buried in a churchyard according to the rites which he may have wished and which he might have followed during his lifetime. What he wanted to see was Churchmen conceding this question in time when they might do it in a generous spirit, and treat the

Nonconformist in a way which should make him, if not entirely desirous to be a member of the Church of England, at least more friendly to the Church of England than he was at the present time. (Cries of "Never.") He was told only that day by a gentleman who had been attending the conference, and who said he might make use of what he told him, that Lord Derby said to him when the Bill for the Abolition of Church Rates was passed, "You clergy never give way in time; had you given way upon this question a few years back it might have been settled in a manner much more favourable to the Church than it had been." He might state that the bill of Mr. Osborne Morgan was one which in all its provisions he did not entirely approve. Its main provision gave large power, and he would rather that any modification of the law should take a form something like the law as it existed at present in Ireland. Mr. Hibbert concluded with the following suggestions:—

1. That the burial of a deceased person in a parochial churchyard may be made with or without a service, at the option of the relatives or friends of the deceased.
2. That if the relatives or friends of the deceased elect to have a service, the minister of the religious denomination to which the deceased belonged may perform such service at the grave as is usual or customary at burials of persons belonging to such religious denomination, or the service may consist of portions of the burial service of the Church of England, and may be read by any person authorised by the relatives or friends of the deceased.
3. That in those cases where the rubric does not authorise the service of the Church of England to be read, the officiating clergyman may be empowered to read a portion, instead of the whole, of such service at the burial of a deceased person.
4. That provision be made against disorderly or indecent conduct at any burial.

The Rev. J. P. PITCAIRN (Eccles) moved—

That while this Conference does not altogether approve of the provisions of the Burials Bill introduced by Mr. Osborne Morgan during the last session of Parliament, it is of opinion that some modification might with advantage be made in the law so as to permit burials to be taken in parochial churchyards by other ministers, and with other religious services than those now recognised by law.

("No," and "Hear, hear.") He was very strongly of opinion that, whether the Church liked it or not, and whatever Government was in power, they would, before very few years were over, have to give way on this question. If gentlemen were convinced that no bill would be passed which would force them to do what they were now asked to concede voluntarily within the next twenty years, he could quite understand them voting against the motion, but some of his friends agreed with him in thinking that a Burials Bill would be passed within the next ten years. ("Question.") Well, if they liked, twenty years—(A voice: "Fifty")—he would not go beyond thirty. (Laughter.) The present Government was more favourable to the Church than any other Government we had had for years, and he asked them, and he appealed to Churchmen, to yield while they could do so with advantage.—Mr. J. A. BREMER, in seconding the resolution, asked Churchmen if, at the tender moment when the heart was touched at parting with some dear object of affection, they could interfere between the consciences of the Nonconformist and his deceased friend. He felt strongly that this was a question of true equity and Christian justice, and if Churchmen would consider the matter in that light, they would come to the conclusion that they were imposing upon Nonconformists an act of injustice—"No," and "Yes"—which, as Churchmen, as Christians, as Englishmen, they were bound to remove. (Applause.)—The Rev. W. CHAMBERLAIN (Bolton) was opposed to any compromise on this question; it was a question of religious principle, and upon that there could be no compromise. In fact, it involved such a religious principle that they dare not compromise it. The Church had been so often attacked, and had so often given way, that at last they must choose the battle-ground and fight to the death. (Hisses and cheers.) If necessary they must cease to exist as an Establishment, and he expected it would come to that at last. (A voice: "It will.") If the Burials Bill were passed, there was no protection for the parson's freehold, and loss of freehold was disestablishment. The measure must be opposed to the utmost—to the very death. (Applause.)

Mr. BRIERLEY said Mr. Hibbert had not shown them the difference between Dissenters conducting the burial service in the churchyard and holding their service in the churches. (Hear, hear.)

Mr. HIBBERT: They have places of their own in which they can do that.

Mr. BRIERLEY rejoined that in many places they had cemeteries. In towns the grievance was being removed, and in rural districts he had never heard of it. If any concession was to be made, let every facility be given to Dissenters to acquire land of their own for the purposes of burial-grounds.

The Rev. Mr. SPARLING said the cry of no surrender, and of nailing the colours to the mast, had been raised; but these phrases were associated in his mind as the forerunners of ignominious capitulations. (Laughter.) Nailing the colours to the mast had generally been the precursor of a speedy hauling of them down again. (Renewed laughter.) "No surrender" had not saved the Irish Church; it had not saved them from bowing their necks to many a decision of the Judicial Committee of the Privy Council, which a good many of them from their very souls abhorred. (Laughter and applause.) It would not serve their purpose now, but it might serve to exasperate against them their fellow-Christians, and to mar the grace of that concession which sooner or later they would be compelled to make. (No.) Dr. HEWLETT (Eccles) suggested that the resolution should be withdrawn, and asserted that the grievance was to a very great extent a



fancied one. Mr. SMITH (Blackley) supported the suggestion that the resolution should be withdrawn, and moved the following amendment:—

That any reasonable requirements of Nonconformists may be sufficiently met by the supply of public cemeteries; or by permission to bury without any service in the churchyards; and that the conference is strongly opposed to the provisions of the Burials Bill.

He thought that the wants of the Nonconformists had been sufficiently met by the supply of public cemeteries, and, replying to Mr. Sparling, he said that the hands which tore down the colours of the mast of the Irish Church were not the hands that nailed them up. The people who destroyed that Church were not the people who cried, "No surrender." (Applause.) Mr. A. FLETCHER seconded the amendment. He would much rather give a large sum of money to assist in providing cemeteries where they did not already exist than allow them to invade places in which they had no right to go. The Rev. T. N. FARTHING, for one, should not object to see a Wesleyan preacher conducting a funeral in his churchyard, and using such a service which as a Christian man he was sure he would use, but he was firmly persuaded that this was not the question before them. The question before them was pre-eminently a political one, and was being made a stepping-stone to advance the interests of the Liberation Society. Mr. HARWOOD maintained, on the other hand, that this policy of conciliation and of yielding had been a most decided success, and that the Church of England was never stronger and her prospects were never brighter than now, and if they had followed a stubborn policy, and "nailed their colours to the mast," as it was termed, their churches would have been brought down about the ears of their forefathers many years ago. It was the strongest wish of many of the bitterest and ablest opponents of the Church of England that they should fight this question. They ought to remember that this was a National Church, and they must take a broader and more generous view than they had a right to expect from sectarian parties. He spoke the feeling of all that they were sick of these divisions. (Hear, hear.) The Rev. J. A. ATKINSON (Longsight) had no hesitation in stating that he would not have the slightest objection to having Nonconformist ministers reading a service at the grave in his churchyard. (Hear, hear.) Mr. W. BENSON (Garstang), as one coming from an agricultural district, was willing to view such questions from a liberal standpoint, but yet he solemnly protested against any interference with their churchyards.

The Hon. WILBRAHAM EGERTON said that the modified measure [which Mr. Hibbert favoured] would not satisfy the people they wanted to conciliate. He should be happy to conciliate Dissenters if he could do so without any sacrifice of principle. The people who required to be satisfied did not number one-tenth of the population. It was a minority, the Baptists and Independents especially, who objected to the Church of England service, and they were diminishing in number. Mr. Maclaren, at the Baptist Conference, said the other day that religious Nonconformity was in a perilous condition, and he went on to say that before long it would be stamped out. (Laughter.) Were they going to legislate for different branches of Nonconformists, which probably would be stamped out? There would always be a crop of Dissent, and a variety of religions in this country. Mr. C. E. CAWLEY, M.P., thought that neither the resolution nor the amendment should be adopted by the meeting. The day had gone by when they could say that Dissenters were not entitled to something more than the right of burying in their own grounds. Their difficulties were marvellously increased by the political leaders of the Dissenters using reasons for entering the churchyard which they would use for entering the church, and they must not be surprised if Churchmen took them on their own grounds. Mr. HARDCASTLE, M.P., thought it desirable that both the resolution and the amendment should be withdrawn. If he had thought that Dissenters were under the present law deprived of that which was morally their right, he should have voted in support of the bill. The question was really one of expediency and conciliation, and he thought it would be better that it should be considered dispassionately, and at their own homes, for some time longer before they came to a final decision upon it. (Hear, hear.) He asked that the feelings of Churchmen should be considered in the matter as well as those of Dissenters. An alteration of the law on this point would affect the feelings of a large number of clergymen of the Church of England, and their feelings ought to be respected if the feelings of persons on the other side were considered. (Hear, hear.)

The BISHOP said he did not know whether the feeling of the meeting was with Mr. Hardcastle in suggesting that the amendment and resolution should be withdrawn, but he confessed that that was the termination of the discussion that he should prefer. He had some discussion with Mr. Hibbert about a week ago in the Free-Trade Hall as to the views he intended to give utterance to, and it was a singular coincidence that his (Mr. Hibbert's) solution of the difficulty was exactly the same as his own. Mr. Hibbert then stated that he was in correspondence with some leading Nonconformists for the purpose of ascertaining whether they would be satisfied with such a solution of the difficulty as he advocated, but he had received no answer. He (the bishop) hoped that that reticence was not the result of policy or of ulterior aims, which he thought the great religious sense of this country would repudiate and condemn. He did not think

the Dissenters had any right to make this a political question, but they had a right to make it a sentimental grievance. It was a natural desire on the part of the friends and relatives of the dead that the minister under whose teaching they had lived, and by whose ministrations they had been comforted when their relatives was dying, should be the minister at the burial service. They must admit that there was force in this sentiment, and if they could effect this without drawing in the consequences which had been predicted, it would be desirable to do so. They need not apprehend that ribald scoffers and disciples of the materialistic school would wish to air their vain conceits in the parish churchyards. At any rate he was content to throw himself and the Church upon the religious spirit of the country, for if ever there should be a case in which a ribald scoffer used the churchyard for the purpose of propagating his infidel doctrines, he believed the spirit of the English people would rise as one man and say that it should never occur again. (Hear, hear.) He himself had a very decided conviction that in far less than ten years, probably in the next session of Parliament, or at any rate in the next but one, Mr. Morgan's bill, or some similar measure, would pass through the House of Commons. It would then go to the House of Lords, and he thought that they might trust the sober, practical judgment of that House to eliminate any elements from the bill which would be perilous to the cause of true religion or of Christianity; but so long as they could serve the interests of Christianity he confessed he was disposed to give every possible help even to the sentimental grievances of Dissenters. (Hear, hear.)

The mover and seconder of the resolution expressed their willingness to withdraw it, but the mover of the amendment insisted on a vote being taken, and on the amendment being put to the meeting it was carried by a large majority, a result which was received with loud applause.

#### CLERICAL FELLOWSHIPS IN THE UNIVERSITIES.

At the meeting of the Cambridge University Society for the Promotion of Religious Equality, held on the 28th of October, a valuable paper was read by Neville Goodman, Esq., M.A., the president, on the above subject, or rather, as the writer put it, "on the requirement of having qualified as a priest of the Established Church of England as a condition for holding office and receiving emoluments at the Colleges of Cambridge and Oxford." Mr. Goodman commenced by saying that the laity were not only excluded from certain Fellowships, but also from certain Headships of Colleges. Such information as he had came from certain official returns issued in 1870, supplemented by facts from other sources. On the question of Headships he said:—

Of the seventeen Heads of Colleges at Cambridge, ten are required to be in priest's orders. These ten clergy receive from college sources alone an annual revenue of 12,500*l.*, as against 8,000*l.* received by those who are not necessarily clergy.

Of twenty-two heads at Oxford, seventeen must be priests of the Established Church, and these seventeen receive an annual income of 25,600*l.*, as against 6,000*l.*, which is the aggregate stipend of the other five. Thus, taken together, more than two-thirds of these high offices and nearly three-fourths of their emoluments are confined to the Established clergy.

Now, the Universities Test Act of 1871 professes to open the Headships of colleges to Her Majesty's subjects; but, inasmuch as, by a definite clause in it, the clerical condition is retained as a bar to so large a proportion of them, Her Majesty's laity may well complain of these legislators.

"That palter with us in a double sense.

That keep the word of promise to our ear,  
And break it to our hope."

Relative to the facts affecting the tenure of fellowships, the speaker said:—

Some fellowships cannot be entered upon at all, except by those who are already priests. In some cases this requirement is alleviated by substituting a promise that the candidate will become a priest within a certain number of years. In many colleges there must be a minimum number of clerical Fellows. Some fellowships can be held only for a certain number of years, dating from the time of entry, or the taking of a degree unless the tenant be a priest, in which case his tenure becomes perpetual. This requirement is in some cases modified by an alternative, namely, that in order to retain a fellowship the occupant must either be in priest's orders or hold some college office, or have held it for some considerable period.

Of the 671 fellowships in the two Universities,\* 323 are affected by the clerical condition in one or other of these various ways. In obtaining any of these 323 fellowships a layman is placed at a disadvantage, and from most of them he is absolutely excluded.

In estimating the effect these exclusive arrangements are likely to have on the government of the college and through them of the University, it should not be forgotten that the permanence of the tenure of a clerical Fellow and his greater chance of preferment give the clergy an immense preponderance of power, even in proportion to their numbers. Thus, four of the members (or one-fourth) of the Council of the Senate, which body has the exclusive privilege of initiating all University legislation, must be chosen from the heads of houses; i.e., from a body two-thirds of whom must be clergy. In the large colleges of Trinity and St. John's, all Fellows, in order to retain their fellowships, must either hold office, or have held it ten years,

\* The College of All Souls', Oxford, is omitted from this summary, as no return was made by the head of that college which the Committee of the House of Lords could make use of.

or proceed to take (so-called) holy orders, while the government of these colleges vests in the eight senior Fellows. Hence, all the seniors who are not officers in the college will almost of necessity be clergy, because this stringent condition will weed out all the laity and prevent them from becoming seniors. Indeed, if these considerations were followed out in detail, it could be shown that, notwithstanding recent reforms, the government of the University is, and must almost of necessity be, in the hands of priests of the Established Church.

It was further contended that the clerical condition attached to the tenure of college offices acts as a religious test:—

A priest of the Established Church must sign the Thirty-Nine Articles and adopt all those strictly defined doctrines therein contained, including the three creeds—viz., the Nicene, the Athanasian, and the Apostles'. He must declare that he is inwardly moved to this office and ministration by the Holy Ghost, that he is truly called according to the will of our Lord Jesus Christ to the ministry of the Church, and that he unfeignedly believes the Canonical Scriptures. He promises to minister the doctrines and sacraments, as the Church has received the same, together with many solemn declarations as to his personal devotion. Thus, it will be seen that this condition involves tests more solemn, more stringent, and more doctrinal, than any that have been removed by the Universities Tests Acts.

To enter upon a lay fellowship before the passing of that Act it was only necessary to declare oneself a *bona fide* member of the Church of England. Now, inasmuch as the Established Church requires no personal confession of faith nor the performance of any religious act (except the vicarious one of baptism) of his laity and regards all subjects of the Crown as *prima facie* members of her body, it is only by implication that this old declaration carried any religious test at all. It is true that this test, vague as it was, prevented many of us from making the required declaration; but as compared with the religious test which guards and bars a clerical fellowship, it was mild indeed! The lay conformist can scarcely be said to be chastised with whips, but the clerical conformist is beaten with scorpions.

Further, the religious test involved in the clerical condition was of no practical utility. It was in no way related to the duties devolving on the officers who gained their office by accepting it:—

A fellowship is, strictly speaking, a pure sinecure. It is the reward of merit for past acquirement. It involves no function at all, and therefore can involve no clerical function. I know that many fellows are also deans, lecturers in divinity, &c., but when this is the case they receive extra payment for this extra service. Thus, the clerical condition is not only a test, but is nothing else than a test. When we investigate the *raison d'être* of a clerical fellow we are launched upon an archaeological inquiry. A clerical fellow is, in fact, a fragment of an exploded national idea. That exploded idea is the maintenance of uniformity of faith throughout the land. That idea was held and acted on persistently for centuries. It necessitates as its corollaries that education should be in the hands of the Established priesthood, and that the seat of learning should be embalmed from all heretical putrefaction by swathing them in an envelope of living orthodoxy. Clerical Fellows maintained at the Universities, in a functionless attitude of immovable repose, represented to those just entered the Church through the Universities the unchangeable faith which the majority of the nation imposed on all others. They might be regarded as theological Queen's counsel under a heavy retaining fee; not, indeed, expected to plead for orthodoxy, but bound not to tender their forensic powers to any other client. The body-guards of Holy Church, too splendidly equipped for active service, but sentinelling these two magnificent portals to her palace with imposing immobility. But now that uniformity of faith and doctrine has been abandoned as impracticable and desirable, and the nation has unequivocally decided that education, so far as Governmental, must be secular, clerical fellowships have become an anachronism. Clerical Fellows no longer represent live advocates or bodyguards, but rather are like a dromos of mute sphinxes stretching from the propylon to the vestibule of an Egyptian temple, inscribed with hieroglyphics no longer intelligible, the representatives of a rigid system of which the world has grown weary.

The clerical condition, Mr. Goodman went on to argue, was, therefore, a test pure and simple; it was not a qualification for any duties of the office it circumscribed; and being a religious test which was neither a pledge to perform a duty nor a qualification for the office to which its acceptance admitted the candidate, had been condemned on all hands and by all parties. Logically, therefore, nothing more need be said to prove that this last most searching religious test ought to be removed from the Universities. They were told, however, that the English people were not a logical, but a practical people; as though they could act wisely without first reasoning on their projects, and inconsistency were the height of wisdom. To the so-called practical and illogical British public they had to show that this last remaining disability was injurious:—

1. It is injurious because it is unjust. The test removed by the Universities Tests Act was admitted to be unjust to all Nonconformists, as it debarred them from honour and reward they had fairly earned. But it is obvious that the remaining test, which still excludes Nonconformists from half the college offices, and with them also excludes all the laity of England, is equally unjust. If its operation is narrowed on the one hand, it is enlarged on the other. It applies, it is true, to only half the number of offices, but it is obnoxious to nearly double the number of Her Majesty's subjects. No one who objects to declare himself a member of the Church of England can possibly accept the position of priest in her order. Many who could conscientiously make this declaration decline to asseverate that the Athanasian Creed ought thoroughly to be received and believed. I confess I feel to be stepping on to a broader platform and to be breathing a more elevated atmosphere



now that we demand, in the name of the laity of England, the removal of an injustice the like of which we once demanded in the name of Nonconformists alone. I should be sorry to believe that any Dissenter would relent in his efforts to get rid of a test because others than Dissenters were aggrieved by its continuance. But if any such exist, I would remind them that the relaxation of their efforts is as short-sighted as selfish. With singular lack of perception of the true state of the case, some argue that as a certain number of fellowships have been thrown open to Nonconformists—and the number of Nonconformists who distinguish themselves is limited—there are enough thrown open to satisfy all such claimants. Those who reason thus forget that lay fellowships are not reserved for laymen, much less for Nonconformists. Therefore, any man who cannot declare himself called to the ministry of the Established Church has but half the probability of gaining a fellowship than one of her priests has. Take as an instance Corpus Christi College, where eight out of her twelve fellowships can only be held by those proceeding to take orders within three years of election. I suppose in such a college a fellowship falls vacant about once in two years to one intending to become a priest, but to a conscientious layman or Nonconformist such an opening would only occur on an average once in six years, and in the meantime he may become superannuated in an academical sense, some fresh claimant having distinguished himself in subsequent honour lists.

II. This clerical condition is prejudicial to the interests of the colleges themselves, and of the universities to which they belong. Any restriction or disability which prevents a society from electing to its own body its best scholars must be injurious to that society. This condition seriously contracts the area from which able men can be chosen. In some instances fellowships have remained vacant, not because there were not able scholars to fill them, but because being clerical fellowships, no incipient priest could be found whose acquirements were not below mediocrity. The tendency of the arrangement by which a fellow in taking orders can retain his fellowship, while a layman cannot do so, has a decided tendency to lower the character of a college as a learned and independent body. A graduate at Trinity or St. John's entering upon a fellowship has his line in life to choose. If he be of active, energetic, enterprising spirit he will not be contented to vegetate here, and if the functional offices of his colleges be filled he will seek at the bar, or the hospital, or in commerce to gain that independence which will enable him at the end of seven years from his M.A. degree to dispense with the stipend derived from the college funds. On the other hand, a man who is of indolent and luxurious disposition, who is neither moved by ambition nor stirred by enthusiasm of humanity or any other enthusiasm, will naturally and inevitably drift into holy orders as a refuge from all the cares of life, and continue to encumber the society with his useless presence and remain as a fruitless charge on funds intended for the advancement of learning. It is worthy of consideration whether the class of people thus artificially retained among us to the partial exclusion of the bold, enterprising, and the free, does not damage the universities considered as places of original investigation and scientific inquiry.

Last, but not least, this test is prejudicial to the interests of religion and morality. All tests in the form of oaths or declarations are in their nature immoral if they are not justified by utility, because they reward the wicked and dishonest while they afflict the virtuous and truthful. I do not wish to speak too strongly on this question, but it really seems to me that if a fiend were to apply all his diabolical ingenuity to frame a scheme for betraying a man to untruthfulness and dishonesty, nothing more apt could be devised than an arrangement which gives a man for several years a moderate competency, enlivened by intellectual society, and surrounded by every luxury; and then, when his habits have become in some measure formed in relation to these circumstances, and the attractions of the situation have become strong upon him, to require him either to forsake all these advantages or solemnly to declare that he believes himself to have been called, according to the will of his Lord Jesus Christ, to the ministry of the Church. I do not say that to escape from such a snare requires superhuman virtue, because many among us have resisted this temptation; but I do say that it is probable—human nature being what it is—some will succumb, and make dishonest professions, and adopt language which, if it be not solemnly true, must be abominably blasphemous and profane. To accept the responsibility, defined and undefined, of becoming a priest in the Established Church, is an ordeal from which many who are best suited for the Christian ministry have shrunk; but to do this in order to retain a college fellowship, is

"Such a deed  
As from the body of contraction plucks  
The very soul, and sweet religion makes  
A rhapsody of words."

Turning from the evil to its remedy, there seemed no probability of the removal of the clerical test from college offices in any reasonable time, except by an Act of the Legislature. As the law now stood, he believed that the governing body of any college could prepare a scheme for altering the conditions on which college offices were held, and submit it to the Queen in Council; and, if ratified by the Sovereign, this alteration would take effect under the provisions of the Oxford and Cambridge University Acts. Many alterations had been made under these Acts, but not of late years. Trinity College, Cambridge, had prepared a revised scheme, which would remove the clerical condition from the fellowships, but not from the headship of the college. This scheme had been submitted to the Queen in Council, but was now in abeyance. If a college so powerful and liberal as Trinity found it difficult under present circumstances to carry out this reform, it might well be concluded that no other college was likely to do so. But it was said that the reason for deferring this reform, was that the conditions of the tenure of fellowships, &c., more properly belonged to the general question of University Reform than to that of the abolition of tests. But, for reasons already assigned, Mr.

Goodman maintained that this view was an erroneous one, and that it was dangerous to delay the removal of a test which had already been condemned, and to complicate the question of University Reform with this religious disability. Since the passing of the Universities Tests Act, they had made every effort, under great disadvantages, to get a bill introduced to abolish the clerical test. This would have been done last session but for the emphatic declaration of the present Premier that "no Government could exist which would for a moment maintain that the consideration of University Reform and consequent legislation of some kind would not form part of its duty." What Mr. Disraeli's ideas on University Reform might be they had yet to learn; but if they did not include the abolition of clerical fellowships, this would be urged upon Parliament by others, and backed, he doubted not, by the whole strength of the enlightened sentiment of the nation.

#### CHURCH AND STATE ON THE CONTINENT.

A telegram to the *Pall Mall Gazette* says:—"The Prussian Government, not content with ordering the Prince Bishop of Breslau out of the country as soon as his sentence of deposition shall have taken effect, now requires an engagement from the Austrian Government that it will prevent him, while residing in the Austrian portion of his diocese, from exercising any episcopal functions in the portion which is situated in Prussia."

The Pope has sent a letter to the Roman Catholic Association at Mayence in reply to an address expressing sympathy recently received from that body. The Pope compares the struggle now in progress in Germany between Church and State with the rebellion of Satan against the Creator, and predicts a fate to the persecutors as that which overtook Satan and his angels.

The Government of the Canton of Berne has rescinded the decree banishing from the Jura districts the Catholic priests who refuse to obey the laws recently enacted.

Representations have been addressed to the King by the Archbishops and Bishops of Bavaria, respecting the position of the Old Catholics in connection with the maintenance of schools and convents.

The King of Bavaria is stated to have received a great number of telegraphic messages expressive of gratitude and respect for the bold stand he has made against the Ultramontane majority in Parliament. These messages are stated to have come from all parts of Europe, some of them from England. The total number amounts to more than 1,500.

The religious newspapers of Paris announce that the staff of Professors of Law at the Catholic University of Paris is complete. The papers give some of the names, which include M. Connolly, Councillor of the Court of Cassation.

A telegram from Rome says:—"Minghetti's speech relating to the ecclesiastical constitution is creating considerable sensation. The Government is disposed to introduce the laity's intervention to protect the clergy from episcopal tyranny." On this subject the Roman correspondent of the *Times* writes:—

The Minister thinks that by the word "Church" something different should be understood from that hierarchy which at all times, and especially since the Ecumenic Council, has absorbed, usurped, and concentrated all power in its own hands. The Church, he says, is the congregation of all the faithful, and the State, on whom, with the *jus protegenti*, devolves also the *jus inspicendi*, is bound to see that the right of the laity and the interest of the lower clergy be not sacrificed to the abuse of Papal and Episcopal authority. The Minister conceives that this duty of the State may be fulfilled by some better contrivance than a Concordat or the exercise of the *Exequatur* or *Placet*, and he engages to bring before Parliament a bill empowering the laity to reclaim the rights to which they are entitled in the government of the Church. Already in some of the parishes in the diocese of Mantua and elsewhere the people have taken the initiative by refusing to acknowledge parish priests appointed by obnoxious and hostile bishops and bringing in parsons of their own choice. The Government have hitherto been unable to sanction these popular elections by conferring upon these elected parsons the temporalities belonging to their office. The drift of the bill now contemplated, it may be presumed, will be to empower the State upon some equitable rate and method to acknowledge the people's action in these elections, and to dispose of the temporalities in favour of the people's chosen candidate. It is a strong measure, and not free from risk; but, on the one hand, it is evident that the present system cannot by any possibility be persevered in, and that some limit must be put upon the tyranny exercised by the bishops on the lower clergy—a tyranny lately aggravated even beyond all the boundaries of old canon law institutions; and, on the other hand, the Italian Government has thus far proceeded in ecclesiastical affairs with so much temperance and liberality that they may be safely trusted to devise some arrangement equally intended to guard the people's liberties and to promote the true interests without compromising the dignity and proper authority of the Church.

Notice has been published by the chiefs of the Centre, the Ultramontane faction, in the German Parliament, that nothing is known by them of any steps having been taken by their party for bringing about an arrangement in regard to the politico-ecclesiastical conflict.

CAMBRIDGE UNIVERSITY SOCIETY FOR THE PROMOTION OF RELIGIOUS EQUALITY.—The third general meeting of this society was held on Thurs-

day, October 28, when a paper was read by Neville Goodman, Esq., M.A., the president, on "Clerical Fellowships," which we have given in another column. It was unanimously resolved that the paper should be reserved for publication under the auspices of the society. We are glad to learn that this association, which was formed last May, is in a flourishing condition, and is increasing both in numbers and efficiency.

BISHOP ELLICOTT AND THE CHURCH OF ROME.—Preaching at Bristol Cathedral on Sunday, Bishop Ellicott said there had lately been a striking and apparently preconcerted advance all along the line of the Romish Church, which was so separated from the Reformed English Church that approximation was disloyalty, and even peace impossible. Attempted union with such a Church was far worse than fruitless. All endeavours to find a common ground were illusory and wrong. The secret advocacy of the perilous teaching of sacramental confession was the greatest danger with which loyal Churchmen had now energetically to contend, as it involved for the young and sensitive a danger which no words could overstate.

THE INCREASE OF THE EPISCOPATE.—Lord Lyttelton complained, in the course of a speech which he made on Tuesday, of the coldness of the Government with regard to the bill for the increase of the Episcopate. He said it would have passed the House of Commons had the Government held up its little finger. The Bishop of Lichfield, speaking on the same day at Shrewsbury, advocated an increase in the number of bishops. He suggested the formation of Derby and Shrewsbury as Episcopal sees, and said that in furtherance of such an arrangement he should be willing to make as large a surrender of his present income as the authorities in Church and State might permit. At a meeting of the Society for Promoting the Increase of the Home Episcopate, Lord Lyttelton presiding, it was resolved to request Mr. Bressford Hope to introduce his enabling bill on the first day of next session.

THE SOUTHWICK SCANDAL.—The Rev. John Goring, who, in a paragraph copied into our last number, was charged with being instrumental in inflicting a petty annoyance on an aged Nonconformist minister, by issuing a warrant appointing him parish constable of Southwick, sends an explanation to the *Pall Mall Gazette* which places the matter in a less unfavourable light. Mr. Goring says the name of Mr. Taylor was selected by the justices in the usual way from the list of persons qualified and liable to serve as parish constables. It would seem, however, that the name was improperly inserted by the overseers, as Dissenting ministers of a registered place of worship who follow no other calling, and persons over fifty years of age, are exempt from liability to serve such an office. We should be glad to find the statement that a young Nonconformist minister at Bourne-mouth, an M.A. of London University, has been appointed a collector of taxes against his will, explained away in a similar manner.

THE WESLEYANS AND THE ESTABLISHED CHURCH.—Describing a Wesleyan meeting held at Burslem on Thursday last, the *Staffordshire Advertiser* says:—"The financial result was a striking illustration of the power of Christian liberality when animated by enthusiastic attachment to a particular church, and the Wesleyans are much to be congratulated on their large-heartedness in this particular. But of far greater significance was the manner in which Dr. Punshon's allusions to the relations between the Wesleyans and the Established Church were received. After stating that the Wesleyan Church was the largest in the United States, the largest in Canada, and one of the largest both in Australia and at home, he ridiculed unsparingly the suggestion that the time was approaching when it would be absorbed in the Church of England. He pointed to the United States and Canada as countries in which Wesleyanism stood on perfect equality with all other communions, being 'nobody's vassal, nobody's poor relation.' Speaking of the passionate longing of Chinamen in America to be buried in their native land, he said, having no parish churchyard they were better off than Wesleyans in England, who when they asked for bread could not even get a stone. The drift of these observations was instantly apprehended by the vast audience, who cheered the speaker enthusiastically."

Mr. Holman Hunt (says the *Athenæum*) has left England for France and Germany, and, after a brief tour in the latter country, will proceed to Italy, where he will remain for a somewhat longer period, and reach Jerusalem in about two months. His friends wish Mr. Hunt happiness in his approaching marriage.

Mr. George Smith, of the British Museum, left London on Friday for the East to resume his researches in Assyria. He will be absent six months, returning to this country in May. It is not unlikely he will leave England again in August to continue the explorations, which cannot be conducted during the rainy season.

Concordia states that Professor Macfarren has undertaken to compose a cantata for the musical festival at Glasgow next year, and an oratorio for the Birmingham festival. The first named—an adaptation, as to its libretto, from Scott's "Lady of the Lake," by Mme. Natalie Macfarren—is already far advanced towards completion. The subject of the oratorio is not yet announced.



## Religious and Denominational News.

We regret to learn that Professor Charlton, of the Western College, Plymouth, is dangerously ill.

**BLACKBURN.**—The Rev. John Byles, who has been for nearly six years pastor of the Independent Church meeting in James-street Chapel, Blackburn, having been advised by his medical attendant to seek rest and change of air during the next six months, tendered his resignation. At a numerous meeting of the church and congregation it was unanimously resolved to request Mr. Byles to withdraw his resignation and to await the result of his intended residence in some more genial climate. This result was accompanied with a most liberal pecuniary offer. After mature consideration Mr. Byles felt it to be his duty to adhere to his resolution, being convinced that the damp and smoky atmosphere of Blackburn would prevent his retaining the physical vigour so needful for successful ministerial labour. We understand that Mr. Byles intends spending the winter in the south of France or in Algeria.

**HAVERSTOCK - HILL CHAPEL.**—On Thursday, Oct. 28, the Rev. John Nunn, who has for twenty-five years laboured as the pastor of the Haverstock-hill Chapel, met the church and congregation in the schoolroom of that place of worship, Mr. Shoveller in the chair. In the course of the evening many members of the church testified to their affection and respect for their minister, who was presented with a testimonial, consisting of a cheque for 400*l.*, with a stationery cabinet, to Mr. Nunn, and a handsome album to Mrs. Nunn. It was stated that the contributions to the testimonial had been received from all classes of hearers, a fact which gave evident pleasure to the pastor. This kindly expression of regard has been given at a time when considerable efforts have been made in other ways. During the last fifteen months some 1,200*l.* to 1,300*l.* have been contributed towards the alteration and repairs of the church, the erection of class-rooms, and the extension of the local mission.

**HAMMERSMITH.**—The Rev. W. Page, B.A., the successor of the Rev. Philip Bailhache, was recognised as the pastor of West-end Baptist Chapel, Hammersmith, on Oct. 28, the Rev. C. Bailhache presiding. The Rev. S. Green, a deacon of the church, gave a statement of the circumstances which had led to the calling of the Rev. W. Page to the pastorate. He referred to the Rev. Philip Bailhache, and his removal to Melbourne, Australia, and to the kindly help which the church had received during the interval from esteemed ministers and brethren who had occupied the pulpit. Mr. Page having spoken, the Rev. W. G. Lewis offered the designation prayer; the Rev. J. P. Chown addressed the meeting on "Combined Effort between the Pastor and the People"; the Rev. W. G. Lewis addressed the church on the mutual relations between the members; the Rev. R. Macbeth gave a welcome in the name of the Congregational churches; and Mr. S. Watson spoke of the happy domestic relations of the new pastor. The chapel was filled in every part.

**THE APPRENTICESHIP SOCIETY.**—A special social meeting of the committee was held on Monday evening, Nov. 1st, at the Memorial Hall, for the purpose of presenting a beautiful illuminated address of respect, confidence, and love to their late devoted and disinterested secretary—the Rev. I. Vale Mummery, F.R.A.S. After having occupied the post for twenty-three years, and greatly increased its funds, and its beneficiaries, Mr. Mummery felt it imperative on him, through the pressure of domestic affliction, and of numerous public engagements, to resign his office, which the committee were compelled, though reluctantly, to accept. The half-yearly meeting of the society, held a few weeks since, feeling the necessity, if possible, of retaining Mr. Mummery's connection with the institution, unanimously resolved to ask him to accept the office of president. To this Mr. Mummery has kindly acceded, and has engaged to exert what influence he can in promoting the important objects of the society. Peter Bunnell, Esq., occupied the chair on this occasion. The testimonial was presented by the Rev. R. Ashton, and addresses were delivered by the Revs. W. Tarbotton, W. Grigsby, J. Spang, J. H. Wilson, W. Campbell, E. H. Jones, and others. The meeting was a most gratifying one to all parties, and broke up by Mr. Tarbotton invoking the benediction of heaven on the new president and the new secretary. The Rev. Job Marchant, of Kennington, who has been assistant-secretary for seven years, was elected unanimously to the secretaryship.

**SUDDEN DEATH OF A MISSIONARY.**—The *Singapore Straits Times* of Sept. 7 reports "the sudden death"—on the preceding evening—"of the Rev. B. P. Keasberry, who fell dead while preaching to his congregation in his mission chapel in Princess-street. Dr. Little was immediately sent for, and hastened to the chapel, but could be of no assistance, as Mr. Keasberry had died instantaneously, evidently from disease of the heart, from which he had long been suffering. Mr. Keasberry was highly esteemed by all classes of the community, having incessantly laboured for the past thirty-six years for the religious and secular education of the Malays, and accomplished much good." Mr. Keasberry was at one time connected with the London Missionary Society, but on the opening of China to free trade, the society deemed it desirable to send all their missionaries in the Straits Settlements to that country. Mr. Keasberry, who had thoroughly

mastered the Malay language, and who had gathered a school and a congregation of native Christians together, felt that these interests could not be abandoned, so he elected to remain in Singapore, and carry on the work on his own account. This he has done for nearly forty years with great patience and perseverance. Amongst his pupils were the sons of various Malay rajahs, the most notable being His Highness the Maharajah of Johore, and his brother His Highness Abdulrahman. Mr. Keasberry leaves a widow and a large family. Owing to his benevolence and charitableness, they will have little to fall back upon.

**LAY REPRESENTATION AMONG THE WESLEYAN METHODISTS.**—For several years the Methodist Connexion has been considering the subject of lay representation, and it has been known that the Revs. W. Arthur, John Bedford, the late Luke Wiseman, the late Charles Prest, Dr. Rigg, and other leading ministers, looked favourably upon the proposal. The question has made rapid progress, and it is not unlikely that it will before long be settled to the satisfaction of both ministers and laymen. On Thursday and Friday the ministers appointed at the Conference and the ministers elected by the September Permanent District Meetings for the purpose met in London. We understand that they were not able to complete their work, and have adjourned until January, but that the discussions were full, free, and satisfactory. The points under consideration for the general question are what subjects shall be dealt with by ministers alone, and what matters shall be determined by ministers and laymen jointly, when the ministers and laymen shall meet together, and how the lay representatives shall be elected, and upon what plan the ministerial representatives shall be appointed. In January it is probable that the adjourned committee will complete its deliberations and settle all its resolutions and decisions. These will be sent to the May district meetings to be discussed by the ministers after which the whole question will be discussed by the ministers and laymen unitedly in a committee appointed for the purpose. The resolutions of this mixed committee, together with those of the preceding committees, will be brought before the Conference in Nottingham, which will probably fix and settle the most important points.—*Leeds Mercury.*

**STOCKWELL GREEN.**—The Rev. J. B. Heard, who not long since seceded from the Establishment and elected to cast in his lot with the Congregational body, and whose name will be familiar to our readers as having delivered many a lecture on behalf of the objects of the Liberation Society, was publicly recognised on Tuesday, November 2, as the pastor of the Stockwell Green Congregational Church. There was a large attendance. Dr. McAll, who, as President of Hackney College, is one of the trustees of the chapel, presided, and interesting addresses were delivered by the Rev. W. Braden, B.A., minister of the Weigh House Chapel; the Rev. Edward White, of Kentish Town; and the Rev. Dr. Allon, of Highbury. Mr. Braden said that Mr. Heard had been tested as severely as any man could be; and, having borne such a strain, they might safely trust him to bear any future annoyances. He had left the Establishment alone—a far harder thing to do than to leave it with two-thirds of a nation. Mr. White, as one who had known Mr. Heard for many years, testified to his great and varied learning, and to his possession of what is better than learning—a most loving heart. He adds the grace of manner (said Mr. White) to the grace of principle, and keeps a loving face to those whom he has left; on which account he is all the more welcome to those with whom he now unites. Dr. Allon said he looked with more interest than anxiety to the result of this settlement; for he had never met with a man who had brought with him out of the Establishment so little of the savour of priestliness as Mr. Heard. Indeed, he did not know a truer, simpler man; and he counselled the people to give him their perfect confidence. Dr. David McEwan, of the Clapham-road Presbyterian Church, said that, being quite a new-comer to London, he could not understand how it was that he felt so thoroughly at home at this meeting; but he found a solution of the problem in the blessed, uniting power of Christian love. The proceedings were brought to a close by Professor McAll offering prayer.

**BLACKHEATH.**—The public recognition of the Rev. Henry Batchelor, late of Glasgow, as the pastor of Blackheath Church, took place on Wednesday evening, the 27th ult. Despite the inclemency of the weather there was a large, influential, and enthusiastic gathering. The Rev. Dr. Raleigh presided, and was supported by the neighbouring ministers, and others from a distance, while letters of apology for absence were received from the Revs. S. Martin, Dr. Allon, J. Baldwin Brown, W. Braden, &c. In his opening address, Dr. Raleigh referred to his own intimate relations with Mr. Batchelor in Glasgow, and expressed confidence that in his new sphere he would abundantly maintain the Christian cause. The Rev. J. Beazley, the late pastor, whom ill health obliged to retire, rejoiced to think that an earnest man of God had been placed over the branch church in Burnt Ash-lane, and still more so that Mr. Batchelor had been settled over that congregation. The Rev. R. H. Martin (Baptist) as the minister of another denomination which ought not to be another, congratulated the new pastor and congregation. (Cheers.) The Rev. Mr. Young (Wesleyan) said he had been a minister for twenty-five years, but

was never "recognised." They, as Wesleyans, floated into their new spheres of labour and out of them, nobody knowing much about them. He almost coveted the position of Mr. Batchelor in such a church. He thought one of the signs of the times was the growing fellowship between ministers and members of different churches. The Rev. Dr. D. M'Ewan, late of Glasgow and now of Clapham, said that Mr. Batchelor's public influence in Glasgow, from the time of his settlement, had been steadily growing. He was one of those men to whom the Christian community looked for support in all philanthropic and benevolent schemes; and on the platform he was a power for good; while all through his ministry he had been noted for his kind, Christian warmth of heart and generous catholicity of spirit. (Applause.) After a few words from the Rev. A. Hannay and Dr. Willis, and an appropriate speech from Mr. Batchelor, a prayer from the Rev. R. Robinson, of the London Missionary Society, brought the meeting to a close.

**GREAT COXWELL, WEST BERKS.**—In our last we briefly referred to the circumstances under which a new Congregational chapel has been erected in this village, through the agency of friends at Faringdon, and by the assistance of Mr. Robert Sinclair, of Highbury, who laid the first stone in May last. The late Earl of Radnor, whose Berkshire seat was at Coleshill, and who was once known as "the Radical Peer," and as having been in favour of disestablishment, maintained a mission in this village at his own expense, which his son, whose religious as well as political opinions were very different from those of his honoured father, suppressed at the request of the vicar and three neighbouring priests. This was the signal for the present movement, promoted by the Congregationalists of Faringdon, a gentleman in the neighbourhood presenting a site. The new chapel opened last Wednesday is a tasteful building, erected at a cost of about 500*l.*, and will seat some 150 people. At the opening service in the afternoon the Rev. J. G. Rogers, A.A., preached to a crowded congregation from Luke xxiv. 47. The discourse was characterised by the usual force and earnestness of the eminent preacher, and it was universally felt that a worthy commencement of a pre-eminently worthy work had been made. A collection at the close of the sermon realised 9*l.* 3*s.* 3*d.* The remaining services were, for various reasons, transferred to the Congregational Chapel at Faringdon. Here at half-past five o'clock a public tea-meeting was held in the schoolroom, and various speeches of a congratulatory kind were delivered by the Revs. T. C. Udall, the minister of the chapel, J. G. Rogers, and other ministers; also, in response to a cordial vote of thanks to the members of the Building Committee, by Messrs. O. Gerring and A. Clayden, the treasurer and hon. secretary respectively of the said committee. At half-past seven o'clock a public service was held in the Faringdon Congregational Chapel, when Mr. Rogers again preached to a large and appreciative audience. A financial statement made by the treasurer, conveyed the pleasing intelligence that the whole cost of the new chapel, with all its incidental expenses, had that day been fully met.

**MESSRS. MOODY AND SANKEY** opened their labours as revivalists in Brooklyn on October 24. They held their meetings in the Skating Rink, the most capacious building in that city, and it was crowded inside and out. About 7,000 people thronged inside, and as many more filled up the space outside the building, being unable to gain admission. As a service to attract the multitude, the meetings in Brooklyn are highly successful. The great majority of the audience were of the class one is accustomed to see at Plymouth Church or Brooklyn Tabernacle. The churches on Brooklyn Heights, more than a mile away, were not very well represented, and very few persons are said to have come over from New York. Judging from the expressions of many of the audience when the services closed, it might be concluded that the first impressions of the public were a disappointment. Too much had been expected, newspaper sensational reports having wrought the popular anticipation to too high a pitch. Sankey seemed, however, to quicken the emotions in a way that Moody could not accomplish, and the singing was generally declared a greater achievement than the preaching. Every day, excepting Saturday, the work goes on morning and evening. The revivalists themselves profess to be abundantly satisfied with the results of their labours thus far. They say that the class of people with whom they are dealing in Brooklyn are much less susceptible to revival influences than the middle classes of England, but they believe that the impression made upon them will be equally enduring. They have to deal, they say, with a higher order of intelligence, and must convince the head as well as touch the heart, a task which is much more arduous. While all the Sunday services are at the Rink, the morning services on week-days are at churches in Brooklyn, and are held as prayer-meetings. Yesterday, Oct. 25, the morning service was at Brooklyn Tabernacle, which was filled to repletion, and Mr. Moody, in the course of the meeting, said:—"If God don't work here in Brooklyn, there can be nothing done. But if he does a work, it will be deep and lasting as eternity itself. I have a good deal more hope of these prayer-meetings than I have of preaching down at the Rink. Why, it ain't preaching that Brooklyn wants. You have had more preaching during the last thirty years than any other city in the world. You have better preachers here than I



am, and there are better singers here than Mr. Sankey is. God created the world out of nothing, and if God can create a world like this, can't He save our friends?" The New York newspapers have copious and highly-coloured reports of the proceedings at these meetings. It is the sensation of the hour.—*Times Correspondent.*

MR. SPURGEON AND THE PASTOR'S COLLEGE.—On Friday evening the annual meeting, which was preceded by a tea-meeting in the schoolroom of the supporters of the Pastor's College connected with the Metropolitan Tabernacle, Newington Butts, was held in the Tabernacle, and was attended by several thousand persons, the proceedings being of the greater interest in so far that they partook of the character of a farewell to Mr. Spurgeon on his approaching departure for the South of France, where he intends to remain for some weeks. Mr. Spurgeon, in commencing the proceedings, said the weekly offerings on behalf of the college had been kept up to an amount which showed that the institution still had the sympathy of the congregation. Last year the amount collected was 1,874*l.*, and, judging from the amount already subscribed this year, he expected that at the close the number of pounds contributed would be again found to correspond with the figures denoting the year—1875. At a recent meeting of the Congregational body accounts from various colleges stated that the young men who come forward to join the ministry were few in number and poor in quality. He also sent a statement to that meeting in reply to questions from the Congregationalists, and in it he said differing in that respect from all the other replies which were read, that the young men offering for this college were about two or three times as numerous as he wanted, and that he believed the quality of them were never better than at present. There were persons applying from the United States, from Canada, and from the Continent of Europe, and there were in the college at the present moment two Germans and a Dutchman, and they had just sent away a brother from Portugal. Applications had been received from almost every country, and the last was from Central Russia; but the bulk of course came from England, and, especially from Scotland. At present there were 100 students in the college, but if they could take 300 they could not meet all the applications for admission either as pastors or as missionaries. During the ten years the institution had been working there had been sent out from it 322 students, and during that time there had been a total increase to the Baptist churches of 30,677 persons, and the clear gain to the denomination was close upon 20,000 persons. (Applause.) He was strongly of opinion that the great good which was to be done by the church would come out of permanent institutions. He went in for revivalism; he was glad to see evangelists rising up to preach the Gospel with much power, and stir up the people; but if ever the Church got to believe that no great thing was to be accomplished by the regular ministry, but that everything was to be done by fits and starts, it would make a most egregious mistake, and would have to suffer for it. The way in which Christ's kingdom was to be built up was by the Spirit of God blessing the Church through constant prayer and persistent effort. He would have the Christian minister as highly educated as any man in the State, and he should be the leader in every form of knowledge; but never, he hoped, would God permit them to fall into the idea that souls were to be saved by human labour and knowledge. As he was going away immediately, he wished to say that he had put the college buildings into trust, so that if he should be suddenly taken away the institution might still go on. (Applause.) The meeting was then addressed by the Rev. J. A. Spurgeon, vice-president of the college, and by several of the students; after which Mr. Spurgeon said it had been announced that he would give a lecture illustrative of a trip up the Thames. But he had not had time to prepare a lecture, and all he could do was to say a few words respecting the trip, which he did in his usual humorous and racy style. Mr. Tout then exhibited on a large white screen, by means of the lime light, a series of dissolving views of different spots on the Thames, which, from the applause which they elicited, seemed to give great satisfaction to the audience.

Messrs. Strahan's announcements include:—"Ritualism and the Church of England," by the Right Hon. W. E. Gladstone;—"German Love," edited by Professor Max Muller; "The Lord's Prayer," by Dr. C. J. Vaughan; K. F. Von Klöder's "The Self-Made Man," translated by A. M. Christie; "The Wise Woman," by George MacDonald; Mrs. Haweis's "Golden Key to Chaucer"; Julian Hawthorne's "Saxon Studies"; "Sermons preached in Crathie Church," by Principal Tulloch; and "The Devil's Chain," by Edward Jenkins, M.P.

SHAM DEGREES.—General Schenck writes to the papers that he has been in correspondence with the United States Government on the subject of the sale by persons in this country of degrees or diplomas purporting to be conferred by certain American Colleges and Universities. He encloses two letters from the Governors of the States of Pennsylvania and New Jersey respecting two institutions called "The Philadelphia University of Medicine and Surgery," and "The Livingston University of America," and it appears from these letters that there are no such institutions in existence.

## Correspondence.

### HARE-COURT CHURCH AND ITS LATE PASTOR.

To the Editor of the Nonconformist.

SIR,—It is certainly not consistent with anything that I have observed in your conduct hitherto to admit into your columns such statements as those affecting myself contained in last week's *Nonconformist*, and to refuse any chance of self-defence to the victim of such treatment. I shall therefore assume that you will not refuse to insert at least the very few words which the communication from the Hare-court deacons and your own note call for.

With reference to the former it is only necessary to say, in the first place, that theirs is an *ex parte* statement. And secondly, that it is self-evidently absurd for them to say that "the allegations contained in this pamphlet consist almost entirely of such as were investigated long ago, and disproved to the satisfaction of all persons concerned, with the exception of those by whom they were made." How could they know that, if it were true? They have been wisely advised to refrain from all attempt at proof.

With reference to your own note, I can only say that I differ *in toto* from your opinions therein expressed, and have reasons too. As to the recommendation which you offer, that I should suppress the pamphlet, I can only say further that the style in which I have been treated by yourself, but more especially by others, is not the kind of thing likely to induce me to act on such recommendation.

I remain, yours truly,  
JOHN SINCLAIR.

Peckham, Oct. 9, 1875.

\* \* We insert Mr. Sinclair's letter, though we do not see that it betters his case, or makes his attack look a whit more just or generous than it did before. Surely he is an assailant, not a victim. Our recommendation that he should suppress his pamphlet was simply based on the belief that it was the only means of repairing a wrong act, and nothing that he has written above tends to alter that conviction.

### "OUR CITY CHURCHES."

To the Editor of the Nonconformist.

SIR,—The admirable letter of your correspondent upon the above title deserves the thoughtful consideration of every Free-Churchman, especially the remark wherein he laments the removal of our city churches into the suburbs. Is he aware that every year the population of the interior of our towns is decreasing, and that very rapidly? In one single decade the population of the "City" has decreased by nearly 40,000 people! So it is in Birmingham, Liverpool, Manchester, Leeds, Sheffield, and Bradford. Warehouses, banks, and offices are taking the places of houses, and the people, poor as well as rich, are moving to the outskirts of our towns. People, as a rule, except to hear a favourite preacher, will not go into the centres to worship, and provision must be made for them, or they will leave us entirely. If they do not, their children will. At Scarborough I met a gentleman, and in conversation I asked him if he attended the largest Congregational church in Yorkshire, as he used to do. No, he said, he had gone to live in the outskirts, and there being no Congregational Church near, he and his family had begun to attend a Parliamentary church. This is a single case, out of thousands, wherein we have lost people, because we have not made adequate provision in the suburbs of our towns, for the rapid increase of the population.

Let not any one heed the misleading cry, that we are leaving the poor and going after the rich. Such a statement is false, and only said for a purpose by people who belong to the "rich man's church," and who envy our success in many populous districts. Take as a single example the town in which I live. In the richest part of the borough, paying one-seventh of the whole taxation, and containing a population of 30,000, we have, up to the present date, only had a small mission church to hold 450 people. The centre of the town is well provided with large and commodious churches, but the outskirts are comparatively neglected. So it is in Leeds, where within a few hundred yards we have four large places of worship, whilst the suburbs are, except in three instances—Headingley, Beeston, and Armley—supplied with mission churches. With respect to London these are the statistics I alluded to—

1861.	1871.
Houses. People.	Houses. People.
13,298. 112,063.	9,305. 74,897.

Thus there were in 1871 nearly 4,000 houses and more than 37,000 people less in the city than there were in 1861, in a space of only ten years.

This vast increase of our outlying population and the decrease in the centres of our large towns and cities deserves the thoughtful and prayerful consideration of all who wish well to our Free-Churches, and I must leave it to abler hands than mine to take up the subject.

I am, Sir, yours truly,  
A FREE-CHURCHMAN.  
Bradford, Nov. 8, 1875.

## THE PERPLEXITIES OF INVESTORS.

To the Editor of the Nonconformist.

DEAR SIR,—There appeared last week in your columns a most prominent advertisement of the Keokuk and Kansas City Railway Company, an investment introduced and strongly recommended by the Co-operative Credit Bank. Those of your readers who wish to learn what is said by persons who have some knowledge of the origin of certain recently floated financial schemes, as to this and other matters with which the Keokuk and Kansas Railway is not wholly unassociated, will do well to read the *World* of last Wednesday (Nov. 3), the *Times* money article of Friday (Nov. 5), and the *Hour* for the last three or four days. I suppose it is not possible that the advertisement columns of a newspaper should be closed against the announcements or solicitations of unscrupulous men, but it is somewhat embarrassing to the uninitiated to read to-day an exposure of very questionable transactions associated with some hitherto unsuspected and untarnished names, and to-morrow to see again the fair promises, the asseverations of *bona fides*, and the careful estimate of profits now familiar to the most unwary, which accompany the announcement of the last new commercial venture. The effect of this is, of course, to bring discredit upon all joint-stock securities, and in this case, as in so many others in this disciplinary sphere, the innocent suffer with the guilty.

With regard to the investing public, it is to be feared that they are to some extent guided by the advertisements of public companies, and especially is it to be feared that those persons least capable of applying any suitable test to the statements and considerations upon which the appeal for public support is based, are attracted by the fireworks so freely displayed. Having had considerable experience in reference to the prospectuses of public companies, I would recommend those who have formed no rule for themselves to consider the following:—

1. Reject without further inquiry any scheme which has not on its management one or more names of men of good commercial standing in this country.
2. Reject any scheme which proposes or provides for the payment of promotion money in cash to persons not otherwise interested in the concern.
3. Reject any scheme which has not attached to its prospectus the name of some public accountant of good reputation as auditor.
4. If satisfied on these preliminary points, ascertain before deciding upon investment whether those engaged in the promotion of the company have themselves embarked more than a nominal sum in the undertaking.

Apart from and beyond all these minor rules, it seems to me that unless there are special circumstances pointing to a different course, it is always well for an intending investor to place his money in adventures of which he has some practical knowledge and experience; or, if that be not possible, as it is not in the case of ladies and the professional class, it would be well (where five per cent. is regarded as insufficient) to take the professional advice of some accountant or actuary of well-established reputation as to a fit mode of investment; and I am sure such an inquirer would be pointed to one or other of the numerous sources of investment which are proved indubitably to be sound and flourishing both by the large accumulated assets securely invested, and by a long and unvaried course of successful and remunerative trading shown by successive yearly accounts of profit and loss.

I am, dear Sir, yours truly,  
AN ACCOUNTANT.

30, Mark Lane, E.C., Nov. 9, 1875.

[In connection with the above letter it may be as well to say, what otherwise would not have been publicly referred to, that our manager had already directed the suspension of a contract advertisement of the Co-operative Credit Bank, which was accepted some time since in entire ignorance of the grave allegations that could be brought against it, but which have only lately appeared in print. The advertisement, so far as we are concerned, will be altogether cancelled, unless it should be conclusively shown that the bank referred to is worthy of public confidence.—ED. *Noncon.*]

## MODERN REVIVALISM.

To the Editor of the Nonconformist.

SIR,—As the *Nonconformist* is anything but a close-borough religiously, I should like to give expression to a few thoughts in its columns touching the singular moral phenomena of the last few months. We have passed through quite a new phase of religious life within the year. America has played a most important part in the drama which has been passing before our eyes. Sundry citizens of that remarkable portion of the civilised world—Mr. and Mrs. Pearsall Smith, Henry Ward Beecher, and Messrs. Moody and Sankey—have had a monopoly of our attention. I am not going to enter upon a critique of the teaching of the New World revivalists, nor have I any desire to touch the unique scandal of Brooklyn. Such matters are altogether too high for me, or too low. My remarks will be of a more general character. I have given a great deal of time to the study of the religious movement, and have reached sundry pretty firm conclusions



respecting it. I may at once candidly admit that from the first I have been utterly incredulous as to the permanent value of the transatlantic mission of the respective sets of revivalists.

A couple of visits paid within the last two years to the natural home of this religious hysteria—known as revivalism—are mainly responsible for my hesitancy of welcome. I saw a good deal of the religious life of the Western Continent during my five months' travels, and the more I saw of it the less I liked it. The whole moral superstructure seemed to me to be cemented with sensationalism. Everything appeared to be in vogue, save those grand old principles of eternal rectitude which were illustrated and typified by the illustrious Sir John Eliot, in those memorable words of his on his way to the Tower—"A thousand deaths rather than defile my conscience, the chastity and purity of which I value beyond the wealth of worlds!" It did not appear to strike anyone as strange and exceptional that a very exalted pitch of pious emotionalism at Church on Sunday should be followed by all sorts of moral obliquities at the store on Monday. "Robinson's a smart fellow, Sir," meant rather a compliment to the really dishonest merchant or broker, than anything in the shape of an apology for the discrepancy. Pious sentiment and selfish lives, might sum up the apparent characteristics of the serio-comic, gushing, rhapsodical religionists. I spent a Sabbath in Washington a year ago, and went morning and evening to one of the principal churches. In the interval of worship I attended a sort of Bible-class or experience meeting. It was a strange affair! The leader appeared to me to be not far from the realm of lunacy; but no one present seemed at all apprehensive of danger. They were there to be operated upon, and he was the magician. The senses must be dazzled, emotions enkindled, zeal inflamed; and to promote all this, wondrous experiences were unbosomed. I thought of the words of a good old saint long gone to his rest, in answer to a string of self-accusations which he had been listening to from his talkative visitor, "My brother, it is well to speak thus humbly of yourself, but it would be infinitely better to say nothing at all." Exactly so. *Lived* piety, rather than *talked*. In this respect, America, like the other quarters of the world, falls short. And this, I think, is the shortcoming of modern Revivalism. It is *stimulus* rather than *strength*. I have watched very closely the practical working of the thing. Church-members of very questionable home characteristics have gone long distances to sit at the feet of "dear Mr. and Mrs. Smith," or to hear Mr. Sankey sing of the "Shining Shore." They have come back filled with sublime visions of the "Higher Life"; but you soon find out they are not really healed of any malady. Apply any test of character—alas! you will soon find that they are but—

"The worse for mending, washed to fouler stains."

Added to the original sins of avarice, pride, and half-a-dozen minor immoralities, now is found an intolerable pharisaism. The ordinary ministry of the Church is tame and lifeless. Everything and everybody is steeped in "worldliness." They wish to talk of nothing else but "dear Jesus," and "the Blood." Ask them who they are going to vote for at the municipal election, they will throw up their hands in pious horror. What have they to do with such things? Their citizenship is in heaven. Let the potsherd of the earth strive with the potsherd of the earth. They were grovelling down there once, eager politicians, and like Martha of old "careful and troubled about many things," but now they are above it all; so high up as even to forget—their debts. Now, Sir, this may be regarded as mere caricature. I heartily wish it were only that; but I am confident there are multitudes of earnest men amongst your far-reaching constituency who will endorse the picture as only too true to life.

I think it is high time to speak out on the subject. A mawkish, shadowy, unreal thing, compounded of feeling and fancy, is undermining our religious life; and as a consequence, truth and right are being slaughtered in our streets. The most sentimental of our modern pietists is only too glad to avail himself of the glorious heritage of civil and religious liberty won for him at Naseby or at Worcester by the worldlings of the commonwealth. He does not see that, if he is right in his horror at the smell of gunpowder, those grand old heroes—Hampden, Cromwell, Pym and Milton—must have been wrong. Passive subjection to priest and king is the one logical conclusion of their argument.

Right over against all this pseudo-religious namby-pambyism, I place the absolute and imperative obligations of the Christian of this momentous era. The inheritor of priceless civil and religious advantages, he must hand them down unimpaired, strengthened, and enlarged to posterity. What was won at Naseby must be preserved at Westminster. The polling-booth must be guarded as sacredly as the throne of grace. The power gained at the latter is needed to discharge aright the duty of the former. Had the Christian citizens of England done their duty at the last general election, we should not have had the disgraceful pages written in our history of the past two years. Instead of a heartless political acrobat at the helm of the State, with a following of representatives of men of the type of Lord Darnley's tenantry, we should have had a statesman presiding over our political destinies, and perhaps the keystone placed in the arch of our religious liberties. There is much land yet to be

possessed. Ten thousand minor tyrannies exist throughout the country. Priestism—the universal foe of nations and individuals—is rearing its head and hissing forth its anathemas all around. The children of our village schools are being taught the deadliness of their parents' sin of Dissent. The Church is set before them as the door of heaven, and the chapel as the way to the pit. Nonconformist tenants are being ousted from their long-held farms. Wealthy corporations like Oxford University are bringing to bear influences adverse to religious liberty on their extensive domains. Not two miles from where I write lives a tenant of an Oxford college who, a Nonconformist at heart, has yet to attend the parish church and sanction its various burlesques of Christian worship, as the condition of his occupation of the valuable farm.

The growth too of the preponderating power of wealth requires careful watching. I know of no more serious rock a head. Our millionaires are fast becoming masters of the position everywhere. Who can stand before the might of accumulated millions? Within this county of Berks alone are three gentlemen whose united wealth cannot fall far short of twenty millions sterling! The territorial influence of these men is of course immense, as large farms by the score are being added year by year to their already enormous estates. It appears to me that this vast wealth should bear a much larger share of the taxation of the country than it does. The bulk of our taxation goes either to pay for soldiers and sailors to protect that wealth, or for the cost of such protection in the past.

Only somewhat thus do I see a way of lessening the ever-widening gulf between the rich and the poor.

In conclusion, therefore, I venture to assert that any religious teaching which unfits or indisposes a man for the discharge of his duties and responsibilities as a citizen is unworthy of his regard. The highest achievement of the pulpit is the creation of a healthy, vigorous, moral manhood in the pew; and the measure of a religious community's value in a neighbourhood is the measure of its power to overthrow the surrounding social, political, and moral injustices. This seems to me to be the "higher life" which it becomes men to aspire to, and the "revival" needed is one that will conduce thereunto.

A. C.

P.S.—In looking over the above I am sensible of a danger of being misunderstood. It is exceedingly difficult for one in full sympathy with evangelical truth to deal honestly with an excrement of the system without seeming to disparage the thing itself. So far from intending to under-estimate the value of true love to the Lord Jesus Christ, I am increasingly convinced that it is the grand essential principle of Christianity. My controversy is with an outside religionism which says "Lord, Lord," but does not the things which He commands.

### Obituary.

#### DEATH OF THE REV. DAVID THOMAS, B.A., OF BRISTOL.

The religious world in Bristol, says the local *Daily Post*, received a heavy shock on Sunday, from intelligence, which as the day wore became widely disseminated through the city, of the death of the Rev. David Thomas, B.A., the eminent pastor of Highbury Chapel. Upon the ears of his own congregation the news fell with the startling suddenness of a thunderclap. They were aware that for a few months past the rev. gentleman had not been in robust health, that the loss by death within a very brief period first of a grandchild, then of his married daughter, Mrs. Elisha Robinson, and shortly afterwards of a favourite daughter, Miss Jessie Thomas, had preyed a good deal on his mind and spirits, but they had seen him performing day after day the duties of his pastorate, had heard him only on the previous Sunday preach (before the Mayor and many corporators) on behalf of the Children's Hospital, a sermon which was as remarkable for its eloquence, originality, and vigour of thought as any discourse that had ever fallen from his lips, and some of them had seen him in the course of the week apparently quite as well as usual. Mr. Thomas dined on Saturday much as usual (Mrs. Thomas having gone to visit her eldest son, Mr. Leonard Thomas, at Coaley), and afterwards retired to his study for the purpose of preparing for his Sunday duties. At about five o'clock he was attacked by a spasmodic seizure, which rendered his breathing exceedingly difficult, and caused him to run from the room saying that he wanted more air. The household were naturally alarmed, and messengers were despatched for Mr. Crosby Leonard, the rev. gentleman's relative and medical adviser. Mr. Leonard, unfortunately, was from home at the time, and was not able to go to Hilleide before half-past six o'clock, but in the meantime Dr. Border had been called in and had administered some stimulant, which gave temporary relief. Mrs. Thomas had also returned and was able to give her husband personal attention, so that when Mr. Leonard saw him he seemed a little better; his breathing was relieved, and he was able to lie on his back. Subsequently he became worse, suffering very acute pain, being exceedingly restless, and when Dr. Border again saw him at about ten or half-past ten o'clock he found him weaker, but not so much so, we believe, as to

lead to any belief that he was in imminent danger. During the night, however, his pains and restlessness continued, and he seemed to be himself impressed with the idea that his end was near. He spoke of his daughter Jessie having asked him not long to delay his coming, and he said he should not be long. He also directed his Christian love to be given to his deacons and to others of his friends whom he mentioned by name, and also to the entire church with which he had been so long and closely connected. Towards morning a soothing draught which had been prescribed for him was administered, and seemed for a short period to bring him relief. Some time afterwards, however, he opened his eyes very widely, looked around him with an unusual expression, and said, "Dying—dying—dying!" Then there was observed to come over his features an extraordinary kind of bright expression, such as had been at times noted by close observers when he was preaching; and at about half-past four on Sunday morning, he fell back upon his pillow and passed away from the scene of his labours—may we not add also, the scene of his triumphs? The morning service at Highbury Chapel on Sunday was of a purely devotional character. It was conducted with great solemnity by the Rev. E. J. Hartland, the president of the Bristol Congregational Institute. The rev. gentleman, who was himself much affected, related to the sorrowing congregation the details of their beloved pastor's last hours very much as they are narrated above. He conveyed to the worshippers assembled the expression of that pastor's dying love, and he joined with them in offering at the throne of heavenly grace earnest prayer that the burthen of affliction might be lightened to his family and mourning friends. In the evening the Rev. R. P. Clarke, of Lodge-street Chapel, occupied the pulpit, and, founding his remarks upon the text, Phil. i. 21, delivered a discourse bearing upon the general subject of a Christian's death, but making no special reference to the bereavement sustained by the congregation, except in the prayers.

The deceased minister was by birth a Welshman, his parents having been in trade at Merthyr, and his brother still resides at Aberdare. Mr. Thomas, who was born in 1811, entered Highbury College in 1830, where he remained for two years, and then went to Glasgow University, where he graduated. Forty years ago he became pastor of Zion Chapel, Bedford, and ten years afterwards he accepted the invitation to become pastor of Highbury Chapel. Mr. Thomas was Chairman of the Congregational Union in 1865, when he delivered two memorable addresses, the first in the Weigh House Chapel, London, on the 9th of May, on "The Minister and the Church," and the second on "The Parent and the Church," at Brunswick Chapel, on October 24, 1865. In October, 1867, he delivered a special sermon before the Union at Manchester. Having been in failing health for some time past, a co-pastor, the Rev. H. E. Bottomley, has assisted him in his duties during the past two or three years, but it is only during the past week or two that his health showed symptoms of serious weakness. Mr. Thomas was twice married, first to a granddaughter of Mr. John Hare, senior, of Pinfield House, Knowle, who was the founder of, and worshipper at, Zion Chapel. She did not, however, long survive their union; and secondly to a daughter of the late Mr. Robert Leonard. He has left to mourn their sad loss his widow, two sons (Mr. Leonard Thomas, iron manufacturer, of Coaley, and the Rev. Arnold Thomas, who has, we believe, a charge of a church at or near Ealing), and four unmarried daughters.

The physical weakness of Mr. Thomas (says the *Western Daily Mercury*) never for a moment diminished the intellectual fervour of his preaching, and his latest sermons were among the best he ever delivered. Had he consulted merely his own personal desires, and listened to the warnings of gradual but surely-increasing inability to sustain the continuous effort which the pastorate of a large congregation demands, he would have retired some years ago to enjoy, in well-earned repose, his seventh decade, which he beautifully called the Sabbath of his life. But his anxiety to work while he could, even when work was to be done under great difficulties, and his desire to aid the congregation who found his ministry so advantageous among them, led him to continue to strive on, hoping, no doubt, as his congregation also did, that the known infirmities might prove of a temporary character. Such, alas, was not to be the case. The death of this able minister will be heard of with real sorrow. He had the power of reaching in a very special degree the affections of the people among whom he laboured, and both by them and his colleagues in the Christian pulpit, of all denominations, the announcement of his demise will be read with that kind of regret which is elicited by the death of those who have devoted their lives to a noble work, and who, by their example, influence, and teaching have stimulated the religious and moral life of all with whom they have come in contact. As a preacher, Mr. Thomas had great resources. He preached a genuine, practical Christianity, and his sermons were marked by real earnestness and vigour of thought. Preaching without notes, his subject seemed to develop by a natural sequence, and at times there was in his delivery a sort of inspired eloquence, which found its force not only in words but in unstudied action, and a beautiful expression of countenance that pleaded as strongly as the powerful language which he employed. Mr. Thomas had laboured for forty years in Bristol, and the close of his ministerial labours will leave a



vacancy in the ranks of Nonconformity in this district which it will be difficult to fill. He was truly a self-sacrificing worker; always considering himself last; and whether we regard his great ability, his earnestness, his zeal in every good cause, or the successful results of his labours, we may truly say that Bristol has lost one of her most influential and useful citizens.

At Park Chapel, Crouch-end, Hornsey, on Sunday evening, the Rev. A. Rowland, who has lately removed from Frome, where he was associated with Mr. Thomas in the County Union, said that when arranging to preach that evening he little thought that, just before entering the pulpit, he should learn how sadly applicable was the text he had chosen. It was, "And David's place was empty!" He referred in feeling terms to the loss which the congregation at Highbury Chapel, and the whole district, had sustained.

#### THE LATE REV. D. E. FORD.

One of the oldest of the Congregational ministers has passed away in the person of the Rev. D. E. Ford, whose death we mentioned in our last issue. Leaving Wymondley College in 1821, he accepted the pastorate of the church at Lymington, where he remained for twenty years, ultimately resigning his charge in order that he might undertake an appointment from the Congregational Union to visit the home mission stations. Two years later he became the pastor of a newly-formed church at Salford, for the use of which Richmond Chapel was shortly afterwards erected. He resigned this charge in 1858, and for the remaining seventeen years of his life was usefully occupied in general ministerial, though not pastoral, work. Failing sight compelled him to relinquish even occasional duty, and he therefore removed in June last to Bedford, intending to spend his remaining days in comparative retirement. Here he passed away, after a few days' illness, on Saturday, the 23rd ult., in the seventy-ninth year of his age and the fifty-fifth of his ministry. His interment took place on Wednesday, the 27th ult., at Manchester, and was attended by many of the Congregational and other ministers of the city. The funeral service was conducted by the Rev. W. S. Davis, prayer being offered by the Rev. W. McCaw, and an address being delivered by the Rev. Alex. Thomson, M.A. (Chairman of the Congregational Union). On the following Sunday funeral sermons were preached, at Manchester by the Rev. W. S. Davis, and at Bedford by the Rev. J. Brown, B.A. (son-in-law of the deceased). Mr. Ford was the author of several religious works, which have had an extensive circulation, and in early life was a large contributor to Congregational psalmody. The active duties of a Manchester pastorate precluded him from taking any prominent part in politics in the later portion of his life, but in the stirring days of the first Reform Bill, Mr. Ford was a vigorous supporter of the Liberal policy, and by active service greatly promoted the return of Lord Palmerston for the Southern Division of Hampshire at the election of December, 1832.

#### FOREIGN MISCELLANY.

According to a telegram of Friday, Mr. Wade still remained at Shanghai.

The Emperor William has recovered, and is said to be now in the enjoyment of robust health.

A Central Government, and probably a special Ministry, will, it is affirmed, be established in Berlin for Alsace and Lorraine.

A boat's crew of the missionary schooner Day Spring has been fired upon by the natives of New Hebrides. Several were wounded.

M. Bardoux, Under-Secretary of State for Justice in France, has resigned. M. Bardoux, being a resolute supporter of *scrutin de liste*, considered it his duty to retire from the Government before the Electoral Bill was debated.

A letter from Paris states that M. Gounod, the composer, who had met with a serious accident, is now able to walk, and is making favourable progress towards recovery from his recent accident. His doctors state that all cause for anxiety on account of his health has passed away.

A letter from Dr. H. Boens, of Charleroi, published in the *Scalpel*, gives some recent details as to the "stigmatised" nun, Louise Lateau. He declares that her pretended abstinence from food is an imposture, that the marks upon her arm are produced by pressure with her fingers, and that the skin is excoriated by violent rubbings with a rough cloth and scratches with her nails.

GENERAL IGNATIEFF, THE RUSSIAN AMBASSADOR at Constantinople, is reported to have had an audience of two hours' duration with the Sultan, on Tuesday last, and to have distinctly represented to His Majesty the maladministration of the country, the discontent of the people, the shattered state of the finances, and the consequent urgent need of reforms.

AWKWARD.—In an attempt to move a steamer named the Charles Dickens, which had grounded at the mouth of the harbour of Roulogne, the vessel sank and completely blocked the entrance to the harbour. Another vessel has been wrecked at the mouth of the harbour in consequence, and it is said that the obstruction causes the loss of some 1,500*l.* a day to the fishermen. The harbour is now clear.

THE KHEDIVÉ OF EGYPT has applied officially to England by this mail for two financiers to under-

take the case of Egyptian finance. The fullest information and powers are promised. Official denial is given from Cairo of report in circulation respecting non-payment of the Daira Bonds; it is declared that all the liabilities of the Daira are assured, and will be punctually met as they fall due.

AMERICA AND CUBA.—A Washington telegram, semi-officially inspired, says that the Government on the Cuban question meditates no hostile measures, the matter being merely one of diplomacy. It is stated that the memorandum sent by order of President Grant to the United States Minister at Madrid relates simply to documents forwarded two years ago in reference to the insurrection in Cuba.

THE GUIBORD CASE.—As already stated, the decree of the British Privy Council is to be obeyed, and Guibord's remains buried in the Roman Catholic cemetery. As to the curse, a writer reviewing the case trusts that Bishop Bourget will prevent his anathema from going more than four feet deep, as the remains of Mrs. Guibord, who was a good Catholic, lie immediately beneath the spot where Guibord himself will be buried.

PRINCE BISMARCK.—It is stated that Prince Bismarck is expected at Berlin in about a week to take part in the proceedings of the German Parliament. The Select Committee of the Federal Council has approved the Ministerial draft of the proposed Penal Code Amendment Bill with slight alterations. In Parliament the opposition to the measure has not abated. Prince Bismarck is, however, reported to be determined to carry it, and to go the length of dissolving Parliament if necessary on the question. According to a later report, the prince is suffering severely from neuralgia.

FRANCE AND AMERICA.—A great banquet, at which nearly two hundred persons were present, organised by the committee of the Franco-American Union, was held at the Hotel du Louvre on Saturday night. The Franco-American Union proposes to erect on Bedlow's Island, near the harbour of New York, the most colossal statue ever known, to perpetuate the part taken by France in the War of Independence. M. Laboulaye presided at the banquet, and M. Henri Martin, several members of the Assembly, Mr. Washburne, General Schenck, and General Sickles were among the company present.

A FRENCH HERO.—On board the ironclad *Magenta*, which was burnt and blown up at Toulon, was Lieut. Maisonneuve. He was informed by a sentinel at ten minutes past one of the fire. He took out his watch to note the time, and then, with admirable coolness and fertility of resource, set about trying to save the burning ship. The timber linings caught fire like tinder. Lieut. Maisonneuve and Captain Galiber, after they had rescued the admiral, flooded the powder magazine, which exploded two hours and thirty-five minutes after the alarm was given. But for their presence of mind the damage would have been widespread.

THE CARLIST WAR.—A telegram from Santander, dated November 6, says:—General Quesada advanced from Vittoria and into the mountains, driving the Carlists before him towards Navarre. He succeeded in taking a fort above the Herrera Pass, after a short resistance. The second corps is advancing by the left bank of the Ebro to join the forces in Navarre, where reinforcements are arriving from Catalonia. After the departure of General Quesada, the Carlists reoccupied the passes and towns on the Biscayan frontier. A Madrid telegram states that all preparations will probably be finished by the 28th inst. for "an energetic campaign in the north." General Moriones, according to report at Madrid, has accepted the command of the royal forces in Navarre.

A STRANGE CAREER.—The history of Dr. Stroussberg, a German Jew, who has just been arrested at St. Petersburg after failing for over a million sterling, reads like a fable. The doctor, who is fifty years of age, was of humble parentage, and self-educated, but, by perseverance, great intelligence, and the faculty of seizing opportunities, he amassed a large fortune. He was in turn a journalist, a teacher of languages, a merchant, a newspaper proprietor, an insurance company agent, a banker, a railway contractor, a machine manufacturer, a smelter and iron factory owner, and a constructor of railway carriages. Within six years he superintended the making of more than twelve railways, and had 100,000 workmen in his pay. He was the possessor of a palace and ten estates, and his charity was on a par with his means. His collapse is among the greatest in the financial history of the Continent.

THE FRENCH NATIONAL ASSEMBLY.—On Thursday the French Assembly reopened after its long recess. Nearly all the members were present. Upon the motion of M. Buffet, the House resolved to commence the discussion of the Electoral Bill on Monday next. The House also resolved that the bills for raising the state of siege, and for the appointment of mayors by the municipal councils, instead of by the Government, should come on between the second and third readings of the Electoral Bill. Friday was devoted to the election of the president, vice-presidents, and other officers. The Duc d'Audiffret-Pasquier was re-elected to the presidential chair by 396 votes, thirty-five fewer on the last occasion. The three fractions of the Left and the Liberal portions of the Right Centre voted for him, while the Extreme Right, a part of the Moderate Right, and the Bonapartists abstained from voting. The vice-presidents who officiated during the summer session were elected, namely, M. Duclerc, of the Left; MM. Martel and Ricard,

of the Left Centre; and M. de Kedrel, of the Right. No change was made in the secretaries.

#### MURDER OF THE BRITISH RESIDENT AT PERAK.

—Telegraphic intelligence has been received at the Colonial Office from the Governor of the Straits Settlements to the effect that the Lieutenant Governor of Penang had telegraphed on the 3rd instant that Mr. Birch, the Colonial Secretary at Singapore, had been treacherously killed at Passir Sala, between Rhota and Durian, on the Perak River. Mr. Birch appears to have been attacked while in his bath. His Malay interpreter is reported to have been killed, four of his suite wounded, and two missing. Energetic measures have been taken to bring to justice the perpetrators of this outrage, a detachment of troops having been sent from Singapore to Perak, as well as a force of armed police. The Governor himself has started for the Perak River to inquire into the state of affairs. Later telegrams from Penang state that the British Residency at Perak is being besieged by the Malays. All the native rajahs are suspected of complicity in the murder of Mr. Birch, and Sultan Ismail is reported to be collecting large forces for the purpose of attempting to expel the British. Mr. Birch's body had not been recovered up to Saturday last. On that day Sir William F. D. Jervois, Governor of the Straits Settlement, was to proceed to Perak for the purpose of inquiring into the circumstances of the murder.

THE PRINCE OF WALES AT BOMBAY.—The *Times* correspondent at Bombay sends the following telegram, dated Monday night:—"H's Royal Highness the Prince of Wales landed here at four o'clock this afternoon, accompanied by the Viceroy and his suite, who had gone on board the *Serapis* immediately on her arrival. On leaving the *Serapis*, a procession was formed astern of the royal barge by the admirals and captains of the Queen's ships in their boats. Salutes were fired by the squadron and the shore batteries. All the ships in harbour were dressed with flags and their yards manned, forming a grand spectacle. His royal highness, who wore the uniform of a field-marshal, was received on landing by Sir Philip Wodehouse, Governor of Bombay; Lord Napier of Magdala, Commander-in-Chief in India; the Hon. Sir Michael R. Westropp, Chief Justice of Bombay; and other high civil and military officials. Upwards of seventy native princes, chiefs, and sirdars, in glittering Oriental costume, were also present. An address of welcome was presented by the Municipality of Bombay, to which the prince briefly replied. A brilliant procession was then formed, which proceeded at a slow pace towards the Government House. Troops lined the road as far as the native town, from which point the way was kept by the police. The greeting given by the people to his royal highness was at once cordial and respectful. The utmost enthusiasm was manifested along the whole line of route, a dense, seething mass of people of all castes occupying every inch of standing room from the ground to the house-tops. It is computed that nearly 200,000 persons came from the Mofussil alone. As the prince neared certain points the excitement increased, the mob gathering round the carriage and catching the enthusiasm of the Europeans. Nevertheless, excellent order prevailed. His royal highness looked very well, and appeared highly gratified with the demonstrations in his honour. The whole city is splendidly decorated, and there is a series of eight triumphal arches along the route taken by the procession. After dinner, the prince received Salar Jung and other Hyderabad nobles. The Viceroy gave the place of honour to the prince in the procession. His royal highness will hold a *levée* this evening at Government House. In celebration of the prince's visit there will be a general holiday until the 15th inst. The Parsees met last Saturday at the splendid Fire Temple belonging to the Ardaseer Hormusjee Wadia family, of Cowjee Castle, in order to offer prayers for the safe arrival and departure from India of the Prince of Wales."

#### LAMBETH BATHS WINTER MEETINGS.

The fourteenth series of the above meetings was commenced on Saturday evening last. Mr. Samuel Morley, M.P., presided. Tea was served to about 700 persons at six o'clock, while at the public meeting later there could not have been less than 1,500 present, the building being completely filled. The Rev. G. M. Murphy read the "opening statement," which fully described the various operations of this useful movement. He stated that the expenses amounted to about eleven guineas per week during the season, out of which neither Mr. Murphy nor any of his helpers were paid in any way for their services—a circumstance which Mr. Murphy believed was quite unique.

The CHAIRMAN, who was loudly cheered on rising, said he had never risen on any occasion with a deeper sense of the solemnity as well as the importance of the occasion than when he saw in the centre of an immense industrial district a meeting of not less than 1,500 working men and women assembled for purposes so laudable as those contemplated by the baths meetings. (Hear, hear.) He was most anxious to impress upon his hearers the importance of the work in which they were engaged, and to renew that night the articles of partnership which had so long existed between him and the working people of Lambeth. (Loud cheers.) It was very little that he had done as a member of the firm, but he was, therefore, all the more thankful



to those who, with unwearied patience, had year after year been the main supporters and carriers-on of an enterprise the object of which was to lift up those who might be less favoured than themselves in their condition of life, so that they might improve their position in this world, and give themselves good hopes as to the world to come. He knew himself a good deal of the work that was being done there, and he had in addition the testimony of those who knew a great deal more about it than he did; and he was prepared to say that it was a work which deserved earnest and hearty co-operation. (Hear, hear.) When he looked out upon that great meeting, and thought of the moral power that might be wielded by its members amongst their neighbours and friends, he felt justified in saying that all and each should ask himself "What can I do to help my neighbour to the better life?" (Cheers.) Such was the question that the promoters of this movement asked themselves, and that their object was to induce men to live a life of self-denial, and to keep down the tendency to self-indulgence—which he must add included a great deal more than drinking—in short, anything that tended to lower humanity to the condition of the brutes. (Hear, hear.) He sympathised most warmly with the sentence in the report which described the mode in which the movement was supported, as being unique in the world's history. That men should continue their services year after year without reward, and with constantly growing success, and that those men should be working men, toiling for a good cause after they had finished their daily labour, was a fact which it would be difficult to parallel elsewhere. (Loud cheers.) He felt it as a great privilege to be the fellow-labourer of such men. When he was told that his presence there to utter a few words would be an encouragement, he felt it to be a duty as well as a pleasure to come. He had had some experience of the House of Commons, and he confessed that that experience now disposed him more than ever to say to the people, "Don't depend on legislation for your social and moral improvement; depend on yourselves." (Loud cheers.) An Act of Parliament was a bad agency for the production of moral results. Let them get rid of bad legislation, but let them have as little new legislation for the people as possible. What he should like to see would be the men of the working classes husbanding their resources. He had recently spoken to some countrymen with whom he was himself connected, and who had been thrown out of work by circumstances which they could not have foreseen. Those men had been for years in the receipt of 3*l.* a week, and very few of them could show a 5*l.* note. He had endeavoured to show those men that if they had limited their expenditure to 1*l.* a week and had put the other 2*l.* in the bank, they might now be living in their own freehold houses and have 500*l.* in the savings bank. There were means by which any man could be the purchaser of his own house, and he trusted that more attention would be given to the point than it had hitherto received. It would be a happy day for England when its people turned their backs on the public-houses. He wished the movement God-speed, and that it might continue, whilst based on Christianity, yet free from sectarianism, and seeking only to teach men and women a reverence for their high obligations. (Loud cheers.)

Letters of apology for absence were read from the Rev. Newman Hall, LL.B., Sir J. C. Lawrence, Bart., M.P., Alderman McArthur, M.P., and others.

Mr. JOHN MCGREGOR moved, and Mr. S. C. HALL seconded, the first resolution:—

That this meeting rejoices in the commencement of the fourteenth series of the Lambeth Baths meetings, and wishes them and their promoters all prosperity and success, with abundant outpouring of the Divine presence and blessing.

Mr. ANDREW DUNN moved, and Mr. JABEZ INWARDS seconded, the second resolution:—

That this meeting deprecates the action of the Government in extending the facilities for drinking throughout the country by the extension of the hours for opening public-houses, thus increasing crime, poverty, and wretchedness, and urges a reconsideration of such a vicious policy; the meeting also urges upon all social and moral reformers the imperative duty to seek in every way the abatement and overthrow of the pernicious drinking customs of society.

A vote of thanks to the chairman for presiding, and to the speakers and singers for their services, concluded the meeting, which was closed with the doxology.

Some excellent choral and solo singing by Mrs. Underwood, Miss Dagg, Messrs. F. H. Gritton and T. Wilson, and the choir, were given at intervals during the meeting, which greatly enlivened its character.

THE FIFTH OF NOVEMBER.—Demonstrations throughout the country have been of the usual character. At Glasgow the Orangemen met in the City Hall and passed a resolution demanding a royal commission with a view of united action against Papal aggression, and the repeal of the Emancipation Act. At Cambridge the services of the special constables sworn in were not required, there being no signs of the usual Town and Gown row. At Rushon Mr. Whalley, M.P., had his usual bonfire on Trevor Hill, and delivered a characteristic Protestant address. At Hitchin and Hertford there were elaborate celebrations of the day. At Tunbridge Wells there was a torchlight procession, and though the weather was damp and dismal, thousands of people turned out to see it and the huge bonfire on the common. In London Dr. Kenealy and the Wainwright brothers were the most popular subjects of the "Guys" which were paraded through the streets during the day.

## Epitome of News.

Her Majesty, attended by the ladies and gentlemen of the royal suite, are expected to leave Balmoral Castle on Friday, the 19th inst., for Windsor.

The King and Queen of Denmark and the Princess of Wales and Princess Thyra left Marlborough House on Friday for Sandringham.

The recovery of the Duchess of Edinburgh is so far advanced that no more bulletins will now be issued.

With the exception of Lord John Manners, who is in attendance on her Majesty at Balmoral, the whole of the Ministers were present at the first Cabinet Council of the recess, which was held on Thursday. Meetings of the Cabinet were also held on Friday and Saturday.

Lord Derby on Friday received at the Foreign Office a deputation of the Committee on Turkish Loans of 1854, 1858, and 1871, formed under the guidance of Messrs. Dent, Palmer, and Co. His lordship, after hearing Mr. E. H. Palmer, Sir P. Rose, and other speakers, assured the bondholders of the sympathy of the Government, and, in conclusion, promised that various questions connected with the Turkish loans should be carefully considered, and that whatever it was possible for the Government to do to aid the English bondholders should be done, though any support given must be unofficial in character.

Mr. Besley applied, on behalf of Mr. George Potter, to Mr. Alderman Figgins, at the Guildhall Police-court on Friday, for a summons against Dr. Kenealy and Mr. Ahmed Kenealy for having conspired to defeat the ends of justice in the recent charge of alleged libel on Mr. Potter in the *Englishman*. When the previous charge was heard Dr. Kenealy denied that he was the author of the article complained of, or that he was in any way connected with the *Englishman*, and Mr. Ahmed Kenealy said on oath that he wrote the alleged libel. Mr. Besley now said he would prove that not only was Dr. Kenealy connected with the paper in question, but that he was the actual writer of the article of which Mr. Potter complains. The alderman having heard the application, which was based on sworn information, postponed his decision. On Monday Mr. Alderman Figgins said that, after mature reflection, he must decline to grant the summons. Mr. Besley said that Mr. Potter would take steps to have the decision reviewed in a superior court.

In the case in which Mr. Ahmed John Kenealy was summoned at the Hartlepool County Court, to show cause why he declined to pay 7*l.* to a billposter, the judge has given a decision in favour of the plaintiff, with costs.

It was announced on Friday that the Direct United States Cable Company's cable had been repaired, and is now in working order. The receipt of messages was resumed on Saturday, and the charge is 3*s.* per word. The Anglo-American Telegraph Company have also decided to reduce their tariff to 3*s.* per word, to take effect from Friday night.

Last year the number of persons committed in England and Wales who could neither read nor write was 53,805, of whom 35,479 were males and 18,326 females.

Cheese manufacture in Cheshire is undergoing great alteration. Model farms are being introduced into the county; and the Duke of Westminster, who takes great interest in the subject, has introduced the factory system of cheese-making, there now being three cheese-factories in the neighbourhood of Chester. They are managed on the co-operative principle by a committee of the duke's tenants, and so far are said to have been successful.

The chaplain of Pentonville Prison, in his annual report, suggests that a vast field exists for the employment of convicts which would evidently be most desirable on sanitary considerations; that is, the diverting sewage from the pollution of rivers, and the utilising of it for manure. Not in London only, but all through the kingdom, scope is afforded for engineers and chemists to devise the mode of action, and for the judicial and police authorities (on the reverse of the principle "sweets to sweet") to assign criminals to the unsavoury task, and to provide employment in the more advanced stages of the work for discharged prisoners in a destitute condition.

Mr. John Bright has arrived at Llandudno, his favourite watering place, accompanied by Mrs. Bright and part of the family. The right hon. gentleman appears to be in excellent health.

Colonel Ireland Blackburn (C) was returned unopposed on Friday for South-West Lancashire, in the place of the late Mr. Turner.

Mr. William Abel Ryder, a grocer in an extensive business at Bicester, was, at the Bicester Sessions on Friday sentenced to seven days' imprisonment in Oxford Gaol for refusing to have a child vaccinated, and declining to pay 20*s.*, and 10*s.* costs. The defendant is known as a public speaker against vaccination.

It was reported at the annual meeting of the English Channel Steamship Company that though the Castalia was not a financial success—which was owing to inadequate speed—she had solved the question of immunity from sea-sickness during the Channel passage. It was intended to make alterations with the view of increasing her speed. The meeting resolved that it was expedient to build another vessel on Captain Dicey's principle.

The Lord Chamberlain has refused the request of

Mr. Chatterton for permission to let the Princess's Theatre to the Sunday League for the purposes of their meetings.

On Thursday, the freedom of the City of London, in a gold box of the value of 100 guineas, was presented to Sir George Biddell Airy, the Astronomer Royal, as a recognition of his indefatigable labours in astronomy, and of his eminent services in the advancement of practical science, by which he has so materially benefited the cause of commerce and civilisation.

On Thursday afternoon last the Court of Common Council, by a unanimous vote, passed a resolution to the effect—"That the freedom of the City, in a gold casket of the value of one hundred guineas, be presented to the Right Honourable Sir Alexander James Edmund Cockburn, Baronet, Lord Chief Justice of England, in recognition of the conspicuous dignity, integrity, and ability with which he has for upwards of fifteen years past fulfilled the duties of his high judicial office, and of his eminent public services as the representative of this country in the settlement of important questions involving international rights and interests." The presentation will take place in January.

Last year, of twenty-five persons sentenced to death, sixteen were executed in England and Wales; fourteen males and two females.

The floating bath moored off Charing-cross Bridge has been converted during the winter into a warm swimming bath.

A Government inquiry, held with a view to the formation of a combined system of drainage for towns and villages in the Thames Valley, was opened at Surbiton on Friday, before Colonel Ponsonby Cox, R.E., the commissioner appointed by the Local Government Board. Several places, including Ealing, Acton, Twickenham, Uxbridge, and Croydon, raised, through their legal representatives, objections to a combination scheme; and after some discussion, the inquiry was adjourned to Monday next, in Great George-street, Westminster.

Mr. W. E. Forster, M.P., and Lord Lindsay, M.P., were on Saturday nominated as candidates for the Lord Rectorship of Aberdeen University. The polling takes place on Saturday next.

New schools for boys and girls were opened on Saturday by the Haberdashers' Company at Hatcham. Alderman and Sheriff Knight and Sir Charles Reed were amongst the speakers.

The death is announced of Sir J. Gardiner Wilkinson, the well-known Egyptian traveller, antiquarian, and archaeologist.

Shortly after seven o'clock on Monday evening an accident occurred on the bridge over the Thames, near the Ludgate-hill Station, on the Metropolitan Extension line of the London, Chatham, and Dover Railway, in consequence of three carriages filled with passengers running off the line, one of them being completely smashed to pieces. Sixteen out of nineteen more or less injured persons extricated from the ruins of the carriage were sent to St. Bartholomew's Hospital. Of these cases two were very serious in character.

At the meeting of the Metropolitan Board of Works on Friday the Works Committee presented their report upon the proposed Artisans' Dwellings Act improvements in the vicinity of Gray's-inn-road, Holborn. According to this report, buildings covering in the aggregate an area of four acres would have to be removed, and the cost of doing this and enlarging the neighbouring thoroughfares to the extent of one and a half acres would be 64,000*l.* In moving the adoption of the report, some ominous remarks were made by Mr. Richardson, who said he looked forward with amazement to the amount in future as between 2,000,000*l.* and 3,000,000*l.*, which the Metropolitan Board would be called upon to pay under the provisions of the Artisans' Dwellings Act. However, he added, the Act was the work of the Legislature and not of the Board, and the responsibility rested with Parliament. After a good deal of discussion the report was adopted.

POPULAR OCCUPATIONS IN GREAT BRITAIN AND IN THE UNITED STATES.—The following figures are taken from the censuses of the two countries. In observing the differences, it should be remembered that the population of England and Wales is 22,712,266, and of the United States 38,555,083, according to the respective censuses of 1871 and 1870:—

Occupations.	England and Wales.	United States.
Innkeepers...	82,505	61,579
Commercial Travellers...	17,922	7,262
Pedlars...	44,617	16,975
Coachmen and Carters...	114,253	120,756
Merchant Seamen...	175,128	56,663
Farmers...	249,907	2,984,299
Printers...	44,814	39,860
Watch and Clock Makers...	21,273	3,595
Architects...	5,697	2,017
Carpenters...	205,833	344,560
Bricklayers and Masons...	195,147	89,149
Milliners and Dressmakers...	301,109	92,084
Boot and Shoe Makers...	223,365	171,127
Butchers...	75,847	44,354
Bakers...	59,066	27,680
Grocers...	111,094	74,410
Blacksmiths...	112,471	141,774

The larger number of dressmakers, milliners, and bakers in the smaller population of England and Wales, may be accounted for by the fact that in the United States much of the work of those trades is done by housewives,



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forwarded on application to the Principal or Secretary.

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Five Students have passed, Three in the First Division, Two  
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which he was awarded a Scholarship of £20 a year for  
two years, given by the University, and a Gilchrist  
Scholarship of £50 a year for three years, at Owens  
College, Manchester.  
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Examinations in Arts of the Societies of Apothecaries.  
Preliminary Examination for Solicitors, London.  
Civil Service Examination.  
Examinations for Cadets, Royal Navy.  
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truths of the Bible, the study of which will be directed per-  
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far as possible, the refinement, influence, and comfort of  
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and so salutary for the young. A course of Calisthenic  
Exercises will be given, and full opportunities afforded for  
out-door exercise. The bracing effect of the air of the East  
Coast is generally acknowledged.  
The House is large and eminently suited for a Ladies'  
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the town, opposite the Wellington Pier, with uninterrupted  
views of the Sea and over the South Denes. The Bath-room  
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Eligible between the ages of Seven and Eleven.  
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Subscriptions will be thankfully received by  
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The HALF-YEARLY ELECTION will take place  
at the LONDON TAVERN, on WEDNESDAY NEXT,  
November 17, when Ten Children will be elected. Contri-  
butions (which will be gratefully received by the undersigned)  
will entitle the donors to vote at this election.  
GEO. SAMUEL MEASOM, } Of the Finance  
HORACE MARSHALL, } Committee.  
Office, 73, Cheapside, E.C.

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THE NONCONFORMIST is registered for transmission  
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## The Nonconformist.

WEDNESDAY, NOVEMBER 10, 1875.

### SUMMARY.

LORD MAYOR'S DAY has come and gone.  
There was yesterday the usual procession from  
the Guildhall to Westminster; more than the  
usual crowd along the route—the day being  
fine for this period of the year—the presentation  
of Lord Mayor Cotton, not indeed to the Court  
of Exchequer, which as such has ceased to  
exist, but to "the Exchequer Division of the  
High Court of Justice"; and there was the  
time-honoured banquet in the evening, the  
great feature of which always is the presence of  
the Prime Minister and his chief colleagues.  
Mr. Disraeli's speech was prudent and felici-  
tious. He had to tell of the prevention of a  
war with China, owing, in a measure, to  
"the good sense of the Chinese Government,"  
and the skilful diplomacy of Mr. Wade. The  
"partial revolt in a province of European  
Turkey" was, said the Premier, on the point of  
being suppressed, when "the financial cata-  
strophe" at Constantinople revived the expiring  
struggle and "gave a new aspect to all the cir-  
cumstances, and created hopes and fears in  
quarters and in circles which before that did not  
exist." But the wise forbearance of the Great  
Powers as already shown, and "which cannot  
be too highly appreciated," will, Mr. Disraeli  
believes, "continue to be exercised," and he  
has "not only a trust but a conviction that  
means will be ascertained which will bring  
about a result consistent with the maintenance  
of peace and satisfactory to the public opinion  
of Europe." This is an important declaration,  
inasmuch as it implies that Russia, whose  
ambassador has very recently expostulated with  
the Sultan, is not bent on pursuing a separate  
policy in these "critical" circumstances.  
There seems to be no doubt that the Govern-  
ment of St. Petersburg loyally co-operates with  
the other two Northern Powers in seeking  
guarantees from the Porte for the carrying out  
of the promised reforms. What form such  
guarantees should take, consistent with the  
independence of Turkey, may well puzzle the  
diplomatic world. However, the insurrection  
is far from being suppressed, large bodies of  
Turkish troops cannot be maintained in  
Herzegovina and Bosnia through the winter,  
and the outlook is very perplexing.

At the Guildhall banquet neither the Pre-  
mier nor his colleagues adverted to the mea-  
sures of next year, though eulogistic of their  
achievements of last session as "a serious, a  
sincere, and a systematic effort to carry out a  
policy of social improvement" with "the co-  
operation of our fellow subjects." This, says

Mr. Disraeli, is better than "compulsory legis-  
lation"—a fine phrase, but is legislation, say  
on sanitary matters and workmen's dwellings,  
ought but compulsory? The Prime Minister  
wisely abstained from any reference to the  
Fugitive Slave Circular, which the Cabinet  
cancelled at its first meeting last week. This  
tardy act of reparation has not come too soon.  
The indignant outburst of public opinion has  
been followed by an exposition of the inter-  
national bearings of the case from the learned  
pen of "Historicus," who, following Sir Henry  
James, not only disputes "the highest legal  
authority" to which Lord Derby lately re-  
ferred, but shows with an array of weighty  
evidence that local governments have no  
jurisdiction whatever in respect of a British  
ship of war, lying in a port subject to  
their rule, and that in maintaining the  
opposite principle, there have been in times  
past legal decisions against ourselves. The  
"Instructions" were therefore a direct viola-  
tion of international law, as well as a gratuitous  
outrage on the feelings of a nation which has  
prided itself on taking the lead in slave  
emancipation, and if new ones are issued  
they will have to be actually the reverse of  
those now ignominiously withdrawn.

Mr. Stansfeld, as well as Mr. Forster, has put  
in a public appearance during the week, and  
some curiosity is natural as to the attitude of a  
statesman who was perhaps the most advanced  
member of the late Liberal Cabinet. In his speech  
at Bury, Lancashire, the right hon. gentleman  
expressed the view that the Liberals should insist  
upon universal compulsion in education,  
though not with a view to subvert the in-  
terests of denominationalism; resist the ten-  
dency to centralisation, and support the prin-  
ciple of local self-government; and insist on  
household suffrage for the counties. But Mr.  
Stansfeld did not think it expedient to advert  
to ecclesiastical questions, still less to disesta-  
blishment. Mr. Trevelyan, who addressed the  
same meeting, went a little further. He, of  
course, is for the assimilation of the franchise,  
and he also recommended that the Liberals  
as a party should identify themselves with  
broad principles, and stand forward as the  
champions of great measures—what measures  
he does not say beyond the one with which his  
name is identified. In respect to the burial  
problem, the hon. member said that the Con-  
servatives were now talking of compromise,  
and proposed the provision of cemeteries for  
Nonconformists at the public expense; and he  
added with scornful sarcasm:—"The men who  
incited the farmers to vote against the Liberals  
on the ground that the rates were being in-  
creased twopence in the pound, in order to save  
millions of English children from ignorance and  
sin, were now suggesting in an offhand  
manner that a heavy rate should be levied in  
order to save a few clergymen of the Church of  
England from the annoyance of hearing Eng-  
lish hymns sung and the English Bible read  
over English graves by any other lips than  
their own." These contributions of eminent  
Liberals show that the party is still groping  
about for a policy, with some anxiety to find one.

The great struggle in the French National  
Assembly has not yet taken place. Apparently  
the Republicans are not disposed to take an ex-  
treme course in respect to the *scrutin de liste*, as  
there is a prospect that they will be powerfully  
represented in the new Senate. In the discus-  
sion of the Electoral Law yesterday a decision  
was come to, almost unanimously, the practical  
effect of which is to compel a dissolution of the  
Assembly before the 31st of March next. This  
is an important point in relation to the many  
rumours that if Ministers were beaten as to the  
size of the constituencies, the session of the  
Chamber would be indefinitely prolonged. It  
has also been decided that military and naval  
officers, with few exceptions, shall not be  
eligible as candidates for the representative  
Chamber.

The latest reports relative to Prince  
Bismarck are very grave. He is said to  
be "very unwell" at Varzin, and no-  
thing but the urgent request of the Em-  
peror prevents his absolute retirement from  
public life. This is very unfortunate at a  
time when European affairs are assuming a  
critical state—when, according to report,  
Austria is almost on the point of sending troops  
to occupy the revolted Turkish provinces,  
with or without Russian sanction; and when  
Germany may have to choose between the  
alliance of the Courts of St. Petersburg or  
Vienna, not being able to retain both.

There does seem at length to be good reason  
for the belief that the Carlist war is near its  
close. When Don Carlos is actually trying by  
court-martial such generals as Saballs and  
Dorregaray, his prospects must have become  
desperate—a view confirmed by a correspon-  
dent of the *Pall Mall Gazette*, whose



sympathies have been with the insurrection. The Carlist cause is, he says, in a state of complete moral and material exhaustion. "The number and quality of the submissions recorded during the last few days" are described as affording ample evidence that no hope remains, while the attitude of the population proves that its patience has been exhausted by the long continuance of the war. "Nearly all the artillery of the Catalan bands has been discovered in its hiding places, and the amount of arms confiscated is sufficient to destroy all chance of early reorganisation. Not a single safe refuge remains for the administration and arsenals, without which no serious movement can be carried on." Though late in the season, the Alfonsist generals, with considerable reinforcements are driving back their foes into the very heart of the Basque provinces, and threaten a final attack on Estella.

The reception of the Prince of Wales on landing at Bombay was all that could be wished, and seems to have made a great impression on the native mind. Not only was there a crowd of native princes, rajahs, and chiefs to greet him, but a grand procession through the city, and in the evening the most brilliant and general illumination Bombay has ever known. According to the latest telegrams the Prince has won golden opinions by his graceful bearing, the great chiefs are much pleased, and the natives are profoundly interested and have taken to cheering. It is added:—"Bombay is still *en fête*, and there is tremendous excitement, never such a sight having been beheld there." This is a good beginning of the Prince of Wales's Indian tour.

Last week's elections in the United States show a remarkable reaction from the state of feeling which prevailed a year ago. The Republicans have triumphed in Pennsylvania, "the Keystone State," New Jersey, Massachusetts, Wisconsin, and Minnesota. In New York the Tammany Hall candidates were defeated—a serious blow to the Democrats, who, however, carried the State "ticket," but by a diminished majority. Although some other States, such as Maryland, Virginia, and Mississippi, remain faithful to their Democratic traditions, there is probably good reason for President Grant's assurance, "that the Republicans will control the Government at least for four years longer."

#### THE FRENCH NATIONAL ASSEMBLY.

For the present, to use a common rhetorical phrase, "the eyes of Europe are fixed upon" the National Assembly of France. The new session, in all probability destined to be its last, opened on the 6th inst. It has in prospect an arduous and responsible duty, and it is to be feared that, for the most part, the motions which will prompt the sections and numerous sub-sections into which that legislative body is divided, will be more largely swayed by personal than by patriotic considerations. Perhaps, more than half of its members are pretty well assured that their respective constituencies will not be likely to honour them again by renewing the trust they are about to render up. Naturally enough, they cling to the public position which they have occupied some five years and more. They are not disposed to expedite the special business the completion of which will relegate them to private life. They may, or they may not, have accepted for France a Republican form of Government. They may, or they may not, cherish Conservative tendencies. But their main anxiety will be so far to modify the portion of Constitutional law yet remaining to be framed, as to defer to as distant a date as possible the period of dissolution. At any rate, the complicated and multifarious conflicts of personal and party interests involved in the penultimate acts of the Assembly, do not augur favourably for immediate legislation, nor do they admit of any clear apprehension by foreigners of what will be the issue of the struggle already commenced.

The reopening of the Assembly at Versailles was comparatively tame and uninteresting. It was not until Monday last that the *pièce de résistance* of the concluding Session was placed before the House. Then the discussion on the electoral law was commenced. What is designated the second reading of a bill in the National Assembly would be described in the British House of Commons as going through committee. Article by article is separately taken, and the third reading of the bill usually gives rise to an animated, and, perhaps, a critical, debate upon the principle of the measure, or upon the law considered as a whole. There was, however, on Monday night some preliminary speech-making before the consideration of the separate clauses was fairly

taken in hand. Two committees had been successively appointed to formulate an electoral law for the Assembly. Of the first M. Batbie was reporter, but, having been unfavourably received, M. Batbie, with his colleagues, gave in his resignation. The second committee appointed two reporters—one a speaking reporter, M. Ricard, the other a writing reporter, M. de Marcère. Both these gentlemen on Monday last deemed it necessary to say something respecting the bill before the House, and, as usual, M. Franchet, a Legitimist of the purest water, availed himself of the opportunity to discuss the Constitution in general, and to advocate the claims and ideas of the Comte de Chambord, by moving a resolution to the effect that the Assembly would decline to pass to the discussion of the Organic Electoral Bill. The first paragraph of the bill, however, was voted by 604 to 44. It is to the following effect:—"The deputies shall be elected by the electors inscribed on the lists framed in pursuance of the law of June, 1874." The project of M. Ricard's committee completes this first clause by reducing the residence to six months, and by making registration obligatory on the part of the authorities without the electors making any claim. M. Dufaure, after the passing of the first paragraph, remarked that the wording of the clause seemed to the Government obscure, and asked that it should be referred back to the committee, adding that he would agree to it if its wording were modified. This was assented to. The first shock of collision between Government and the Republican party was thereby dexterously evaded, and the way seems now to be open to the great discussion upon the *scrutin de liste* and the *scrutin d'arrondissement*.

We need hardly inform our readers of the distinction between these two methods of electoral proceeding. The *scrutin d'arrondissement* is the taking of an election in such way as that no constituent body will be able to elect more than one representative. The *scrutin de liste* gives to every elector within a certain electoral district the privilege of a vote in the choice of the whole number of representatives apportioned to that district. To a considerable extent, therefore, it neutralises both local and official influences, and brings into expression the will of electors, not so much concerning the *personnel* of the representation, as concerning the political principles sought to be confirmed or rejected. This is the main point upon which the discussion of Electoral Law in the National Assembly will turn. French Liberalism generally inclines towards the *scrutin de liste*; French Conservatism thinks universal suffrage manageable for its own purposes only by the adoption of the *scrutin d'arrondissement*. It seems not unlikely that the Government will consent at last to some compromise of the question. We think it unadvisable to speculate upon what may be the tenor of such compromise, should it be resorted to. Before the week is out it is quite probable that the question will be finally solved. Things look more promising than they did a few days ago, and perhaps it is not too much to expect that the Government, representing as it does in the main that section of the Right Centre which has assented to the establishment of Republican institutions, may give way so far to the wishes of the Left Centre and the Left as to accept some modifying proposition, in which both parties, by conceding something, may retain or obtain what it would scarcely dare to throw away.

As we have already intimated, no very clear view can yet be presented of the probable issue of this critical struggle. The Paris correspondent of the *Times* justly remarks that the *scrutin* question is too much mixed up with individual anxieties, official competitions, and private animosities and passions, for its discussion to be approached from a high standpoint. Where such is the case it would be rash to predict with any pretension to certainty, what will be the upshot of the vote when taken. It will not be likely to be much affected by the arguments which may be advanced on either side. Probably every member of the Assembly has made up his mind as to the vote which he is about to give, and will adhere to the resolution he has formed quite irrespective of the logic or rhetoric which may be employed to change it. Still we cherish the hope that moderate Liberalism will be found in the ascendant, and that the electoral machinery adopted by the Legislature will be such as will admit of a fair and even expression of the national mind at the next general election.

#### MR. FORSTER ON THE BRITISH EMPIRE.

THE valuable address which Mr. Forster has just delivered to the citizens of Edinburgh, raises several questions of great

interest. Chief among them, or rather the one around which all the others may be said to revolve, is the question of how the various members of our vast and widely-scattered empire may be most closely knit together. Mr. Forster rejects the idea that when our colonies have reached an age of maturity, they ought to set up for themselves. On the contrary, he advocates the theory that it may be possible to unite them with the mother country under the Federal system. In adopting this view he is unquestionably attacking the most formidable argument of the school of which Mr. Goldwin Smith is the well-known apostle. Most of the arguments on which Mr. Smith relied have ceased to possess any practical force; one, however, remains which demands careful consideration on the part of those whose interests are affected by it. We refer to his contention that when a colony is able to stand alone, its independence is essential to enable it to exercise the virtue of self-reliance as well as to preserve its self-respect. We admit that if Canada, with her four millions of inhabitants, had continued in that position of dependence on Great Britain which she occupied at the time when Mr. Smith published his letters to the *Daily News*, separation from the mother country might have been the least of two evils. But Canada now pays the whole cost both of her Government and of her internal defence, while upon those matters which concern her relations with her powerful neighbour she now speaks upon equal terms. We are therefore entitled to deny that there is anything in her present connection with England inconsistent with the principle of self-reliance. Mr. Mackenzie in a recent speech has made it clear that Canada, although loyal to the core, will insist upon having the sole management of her own affairs. If she were independent to-morrow, we do not see how she could exert more self-reliance than she is perpetually called upon to exercise. Of course, in that event she would assume the entire responsibility of her external relations, but still in any difficulty or emergency which might arise she would naturally look to England for help, and thus, practically, she would revert to the relation which now happily subsists between herself and the parent stock. Mr. Forster omitted to notice that the real choice, so far as Canada is concerned, lies between her continuing an integral, although self-governing, part of the British Empire, and her being annexed to the United States. And the strongest condemnation of Mr. Goldwin Smith's theory is that, if acted upon, it would result, not in making Canada a nation, but in transforming the provinces of the Dominion into States of the American Union.

It is unnecessary to follow Mr. Forster through the masterly details by which he illustrated the greatness and diversity of the British colonies. When Mr. Smith first wrote on these subjects we were better acquainted with Russia or Turkestan than with the rich and energetic communities which are peopled either by men of our own flesh and blood or by races whose nascent civilisation has sprung from seed which we have planted. Few, indeed, then knew that, excluding India and our tropical dependencies—excluding even the great North-West territories, where Scotchmen and Icelanders, Indians and French half-breeds are now engaged in founding flourishing settlements—that "Greater Britain" which Sir Charles Dilke has described so well, extended over four millions of square miles of territory situated in every region of the temperate zone. Still fewer had mastered those figures concerning the value of our commercial relations with the colonies with which the Duke of Manchester and the Royal Colonial Institute have since made us familiar—figures by which Mr. Forster has, we believe, shown to the satisfaction of the public that "trade follows the flag." All are now agreed that the British Empire does not involve the people of these islands in a sheer dead weight of expense, and that if a balance-sheet were drawn up even unsentimental economists might beam upon it a smile of approval. Yet some will think that there may be reasons which would render a dissolution of partnership expedient. It is said, for example, that, if we embarked in war, the colonists ought not to be forced to take part in a struggle with which they had no direct concern. Mr. Forster, in his answer, of course dismisses this argument in relation to any war of pure self-defence which we might be compelled to fight. But, with regard to wars of another class, he frankly admits that colonists might be justified in refusing to take their share of responsibility. At the same time, he points out that if we adopted a system of federation, we should successfully grapple with this and other difficulties which have presented themselves to the mind of Mr. Goldwin Smith.



It must be confessed that the obstacles which stand in the way of that policy are sufficiently formidable; but then, as Mr. Forster points out, they are gradually diminishing. The *Times*, in writing on the Prince of Wales's arrival at Bombay, remarks that India is nearer London than Scotland was in the memory of men still living; while, long ago, Mr. Cyrus Field predicted that one day, by means of submarine cables, a Minister in Downing-street would hold instantaneous converse with the seat of Government in every dependency of Great Britain. Mr. Forster, moreover, points out that wherever English-speaking people carry on the business of life they always exhibit the same salient characteristics, and he also shrewdly observes that there is more difference between the German and British monarchies than there is between the British monarchy and the American Republic. Mr. Mundella, in an equally admirable spirit, and with a vision which we hope will prove prophetic, has even anticipated the possibility of uniting both branches of the Anglo-Saxon family in one confederacy. This, however, is looking a long way ahead. For the present, we had better confine our view to those countries which are actually united under the British flag, and are stirred by one patriotic impulse. Mr. Forster declines to elaborate a scheme—he is content to discuss principles and to leave the machinery to a future stage of development. Recognising, as he does, the necessity of maintaining local self-government, what he pleads for is a Federal Parliament, which shall deal only with imperial questions, so that all the members of the great British commonwealth may have a share in administering the affairs of that Empire of which they would no longer be unequal members. The conception is a grand one, and ought not to be pooh-poohed. Our own opinion is that a confederation of groups of colonies, whether in Canada, South Africa, or Australia, is the first step in the direction to which Mr. Forster points. When this great work is fully accomplished we shall be able to set before ourselves more distinctly than is now possible the noble idea of federalising the British Empire.

### Music.

**THE SATURDAY CONCERTS, ALEXANDRA PARK.**—It is of good augury that the second of the above concerts should consist of Handel's first oratorio, which is said not to have been performed entire since 1757, and of better augury that the performance of *Esther* should have attracted so large an audience of musicians, amateurs, and the general public. This work is so thoroughly Handelian that, if it had been announced under another name, the charge of gross plagiarism would have arisen; so impregnated with his master spirit, that some of those who heard it on Saturday were surprised at the massive grandeur of many of the choruses, and had no difficulty in detecting in many a passage the germs of what was afterwards produced with more unity and in greater perfection in *Judas Maccabeus*, *Israel in Egypt*, and other colossal works. In this respect *Esther* has a unique, and one may say a curious historical interest. While the overture has long been a familiar favourite, having been often performed, the solos, to which full justice was done on Saturday by Madame Nouver, Miss Enriquez, Mr. Vernon Rigby, and Mr. Howell, are rather conventional in style, but several of the choruses, such as "Ye sons of Israel mourn," "He comes to end our woes," and especially the overpowering closing movement, "The Lord our enemy has slain," showed all the fire, facility, and grand effects of the great composer. In fact, the performance, both as to the impression created by the genius of the work itself, and the real effectiveness with which it was rendered, seemed to create quite an agreeable surprise, and was greeted with demonstrative applause—no small portion of which was due to the intelligent conductor, Mr. Weist Hill, whose thorough mastery of the details of the oratorio was manifest. The story of *Esther* is a good theme for an oratorio, but if the composer of the libretto remains unknown, so much the better for his reputation. It says much for the music that it survives in spite of the jingling phrases to which it is unfortunately wedded. Criticism of the words is, however, forgotten in the grand strains of harmony which bear them along. *Esther* alone—albeit, as a whole, somewhat tedious, "linked sweetness long drawn out"—would have sufficed to have made Handel's reputation, but having so much from his prolific Muse that is more finished and dramatic, it is not easy to divest oneself of association, and to judge of it as an

isolated production. But by enabling the public to hear this well-nigh forgotten oratorio, under highly favourable conditions, the Alexandra Palace Company has done a public service, and is laudably treading in the footsteps of the sister company on the south side of the Thames, which has so greatly enlarged the range of musical knowledge. We hope the remaining concerts of the series will be equally satisfactory, and, further, that Mr. Hill and all in authority will discourage needless encores.

### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

#### SECOND B.A. EXAMINATION.—PASS LIST.

**FIRST DIVISION.**—Joseph Abrahams, Jews' and University Colleges; William Henry Bennett, Lancashire Independent and Owens Colleges; Adolphe Brunner, private study; Charles Francis Cagney, St. Cuthbert's College, Ushaw; Henry James Wakely Fry, private study; Edwin Thomas Glasspool, private study; John Augustus Stanley Harris, private study; Charles Harold Herford, Owens College and Trinity College, Cambridge; Dairok'u Yasuyuki Kikuchi, St. John's College, Cambridge; Martin Lewis, University College; Richard John Lloyd, private study; Thomas McAinsh, private study; James Alexander Mitchell, New College; Henry Forster Morley, University College; John Nixon, private study; Charles John Perry, Manchester New and University Colleges; Joseph Edward Priestley, private study; Robert Montgomery Rees, New Kingswood School and Didsbury College; Richard Charles Rowe, Trinity College, Cambridge; Thomas Edward Scrutton, University College; James Aloysius Scully, Stonyhurst College; Henry Gibson Smith, Owens College; Joseph Storr, private study; John William Thompson, Owens College; William Tidmarsh, private study; Alfred Ralph Wilson, St. John's College, Cambridge; Thomas McKinnon Wood, University College; and George Payling Wright, New College.

**SECOND DIVISION.**—Charles Bell, private study; Charles Gilbert Brown, private study; Gibson William Clarke, private study; George Corfield, Culham College; James Dumas, private study; Arthur Francis Du Moulin, Stonyhurst College; John Fraser, private study; David Frew, private study; Samuel Walter Green, University and Rawdon Colleges; James Hargreave, private study; Joseph Jarrett Heford, St. John's College, Battersea; Robert Drew Hicks, Trinity College, Cambridge; Henry William Holder, Lancashire Independent and Owens Colleges; Ernest Frederic Hugill, Wesleyan College, Taunton; Emil Wilhelm Ludeke, private study; George William Mackie, private tuition and study; Thomas Middlemore, private study; Joseph Neale, Flounders College, Aekworth; William Nixon, private study; John Frederick Philip, Chesham and University Colleges; Sidney Pocock, University College; James William Rogers, University and New Colleges; John George Ryles, private study; Alexander Scott, private study; Thomas Travers Sherlock, New College; Bernard Joseph Snell, New College; William John Sparrow, private study; William Spiers, Wesleyan College, Headingley; Joseph James Stansfeld, University College and Garrick Chambers; Alexander Strachan, New College; David Thomas, Pontypool College; Francis Chamberlain Turner, private study; and Frank Wheen, Wesley College and private study.

#### SECOND B.SC. EXAMINATION.—PASS LIST.

**FIRST DIVISION.**—Samuel Herbert Carrington, Owens College; James Edmund Clark, B.A., private study; George Gates, B.A., private study; Francis Gotch, B.A., University College; James Edward Harris, B.A., private study; John Vfriamu Jones, University College; John May Herbert Munro, Royal College of Science, Dublin; Claude Metford Thompson, University College; Silvanus Phillips Thompson, B.A., Royal School of Mines.

**SECOND DIVISION.**—John William Busk, private study; Robert Capron, B.A., private study; Frank Aspland Cooper, Owens and University Colleges; Frederick John Gladman, B.A., private study; Thomas Frederick Harris, private study; Oliver Joseph Lodge, University College; Walter Saise, Royal School of Mines; Alfred John Smith, Owens College; George Smith, Royal School of Mines; Thomas Slater Tait, St. John's College, Cambridge; Henry Dunn Waugh, B.A., University College.

The *Athenæum* regrets to hear that Professor Longfellow is in very bad health.

The Rev. James Martineau will edit shortly a new edition of the late T. T. Taylor's "Retrospect of the Religious Life of England," with an introduction setting forth the importance to the present generation of the work in question.

**A SCIENTIFIC HUSBAND.**—The wife of the late Professor Agassiz rose one morning, and proceeded to put on her stockings and shoes. A little scream attracted Mr. Agassiz's attention, and not having yet risen, he leaned anxiously on his elbow, inquiring what was the matter. "Why, a little snake has just crawled out of my boot!" said she. "Only one, my dear?" returned the professor, calmly laying down again. "There should have been three." He had put them there to keep them warm.

### Literature.

#### THE MARQUIS OF LORNE'S POEM.\*

Were it not that the world of letters is a republic, literature might well be proud of recent accessions from the ranks of the royal and noble. The Marquis of Lorne's poem will attract attention, to a large degree, simply on the ground of the high and peculiar position which he holds, and because of certain accompaniments which, if rumour may be relied on, are to be traced to a royal hand. Yet we believe that the marquis, who, by venturing into literature, only follows worthily in the footsteps of his noble father, would be the last to wish to be treated otherwise by criticism than any man of letters would be, since the unmixed eulogy that might fall on his work would deprive him of all the advantage of honest suggestion. If, before we close, we shall feel it our duty to note some points susceptible of improvement in the poem, it is by this spirit alone that we are actuated. Even a hasty perusal is enough to show that his lordship has decided constructive power—he tells his story with a keen eye to picturesque point and situation. He has chosen a good subject, too, and broadly taken has carefully studied proportion. He uses the heroic couplet with considerable freedom, though he does not seem to set store by the cæsura, and may be credited with the honour of occasionally relieving it from the monotony which it took in the hands of the followers of Pope; breaking through the regularly recurrent rise and fall by occasional transpositions of accent, lengthened lines, and sometimes by quadruple rhymes, which, however, are not always successful. Before proceeding to deal with such things as details of rhyme, we shall simply outline the fable of the piece, quoting as we go along a few of the most striking and picturesque passages.

The scene is laid on the shores of the Mediterranean, and at a time when the Moors and Christians were engaged in a deadly struggle for supremacy. A Count William of Orles (now Arles), with the aid of the warlike Bishop Tsarn of Grenoble, is said to have driven the infidels from their stronghold capital at Fraxinet, and from the Convent of St. Maurice, where they had established a post to levy taxes from the pilgrims, in the year 973. This Count William had a son Guido, who has shown too much tendency to foppery and self-indulgence—a by no means grateful circumstance to the stern old warrior, who wears the scars of many a fight, and he vainly endeavours to awaken in his son's mind a nobler ambition. As they are on their way to a tournament—

Where still the men at arms  
Repeat the mimicry of war's alarms,  
the brave father chides his son for his effeminacy:—

When his sire chid him as a stripling vain,  
Almost unworthy of this gallant train,  
And told him if he cared not for such a state  
To "go, play ball within the castle gate!"  
Then, backward falling for a little space,  
A pain was pictured on the handsome face:  
The dark brows met, the shapely lips were pressed,  
The nostril curved, as if for breath distressed.  
But as a glistering wave that quickly flies,  
From the cloud-shadow where its brightness dies,  
To travel, laughing, onward as before,  
With not a sign of any change it bore,  
Did the light temper of the comely knight  
Forget in joyousness the father's slight?  
And, smiling, answered, "Nay, my lord, you ne'er  
Let me see use in all this pageant fair,  
For save upon the field of their parade,  
These gallant soldiers never bore a blade."  
"Enough," the father answered, "that they keep  
Our home from outward harm or treason deep,  
And that you only hear, and have not seen  
Aught of what they in other days have been,  
Before I made the tower and yonder rock  
Proof to the miseries you would lightly mock."

As they walk along the coast afterwards with some attendants they are overtaken in a storm—and notwithstanding that—

"The old man would have held his way,  
Unhurried, back to where the castle lay."

He is urged by the others to take shelter in a fisherman's hut, where Lita's beauty—a loveliness like that of Southern eve—took hold of the young man's heart and imagination:—

A maid whose arching brow and glancing eyes  
Told of a passing timorous surprise;  
Whose tresses half concealed a neck that raised  
A head that classic art might well have praised.  
Framed with the hair, in glossy masses thrown  
From forehead whiter than Carrara's stone,  
Her face's lineaments, clear cut and straight,  
Might show that sternness lived her nature's mate,  
Did not the smile that over them would steal  
Another mood, as favourite, reveal;  
Else had not dimples on the sunburned cheek  
Helped the eye's merriment so oft to speak.

*Guido and Lita: a Tale of the Riviera.* By the Right Hon. the Marquis of LORNE. (Macmillan.)



O'er beauteous mouth and rounded chin there strayed  
Strength's haughty sign, that power and will be-  
trayed;

But broken by a gentleness of soul  
That through her steadfast gaze in softness stole.  
Her form was strong and lithe. She came and made  
A slight obeisance, as though half afraid;  
Then stood—a coarse robe flowing to her feet,  
Each limb round shadowed in the fitful heat.  
And, like the glow that lighted her, there sped  
Through Guido's frame a pulse that quickly fled,  
But left his breathless gaze to feed upon  
The figure that, to him, like angel's shone.

Guido cannot help but revisit Lita, often  
going her wonted way by the coast to meet her,  
and sometimes visiting her in her father's hut,  
when he would enter—

With a heart that beat,  
The house wherein again her busy feet  
Moved, as it seemed to him, in music sweet.  
And as he sat, and watched how order grew  
Beneath her fingers, as they deftly drew  
Her tasks to end; her every look and word  
His passion deepened, and his wonder stirred.  
How could such blossom grow on salted soil,  
Such bloom and beauty from a race of toil,  
Such grace and colour near the deadening spray?  
In childish days he heard the sailors say  
That wondrous flowers were fostered by the ray  
That burned on Afric's coast, and glowing leaves  
Burst from the prickly plants in dazzling sheaves,  
Close to pale breakers of a fearful sea.

The love is mutual; but Lita, burdened by the  
sense of the great social gulf between them,  
grows alarmed and seeks to avoid him:—

Thus tortured by misgivings that but grew  
Stronger, the nearer to his love she drew.  
Faithful to that she deemed would serve him most,  
She sought no more the pathway to the coast;  
But would have hid herself, lest she might fill  
And mar his life with some imagined ill.

Fearing that Guido's love for her is not so  
deeply rooted as to withstand "the shocks of  
time," she at length extracts from him a prom-  
ise not to see her again for a year—to which  
he reluctantly consents. Before that year has  
expired, war has broken out between the Chris-  
tians and the Moors, and Lita, with others, is  
carried captive by the tyrant of the hills—  
Moslem-al-Sirad:—

And as the girls shrank back in deadly fear,  
Rough hands took hold, and seized them fast and  
bound

Their yielding limbs and o'er their ankles wound  
Long cords, and tied them, so that two abreast  
Might walk together. Then, with many a jest,  
They closed around, and bade them march along.

From the clutches of the tyrant, who has be-  
come enamoured of her, Lita escapes, through  
the aid of another captive, who drugs his wine:

Upon her purpose resolutely set  
With bleeding feet she trod the stones—the morn  
Still saw the pain with steadfast bravery borne.  
But when before her eyes the towers arose  
That in an hour had yielded her repose,  
And been the dreadful journey's happy close,  
Her step swayed, faltering, and her sight grew dim.  
Earth, trees, and town appeared to rise and swim  
On misty air, that weighed upon the breast.  
Upon her labouring heart, a hand was pressed,  
As, reeling on the bank beside the stream,  
She fell, and hope seemed but a girlish dream!

On returning to her home Lita is able to tell  
them of Sirad's further intentions, and, though  
Guido, moved chiefly thereto because of her  
capture, has gone in pursuit of the Moorish  
vessels, and though the town falls and the  
church is destroyed, they were able to hold the  
garrison. The story of the siege is well  
and spiritedly told; Lita moving about like a  
ministering angel, full of resource and decision.  
At a favourable moment the brave old count  
resolves to make a sortie from the walls, in  
which he falls wounded; and it is just at this  
point that Guido returns to find him helpless,  
to see Lita attending to him, and to listen to  
his father's praises of her service:—

As Lita kneels by Guido's side the while,  
And looking on his son, and on the maid,  
"Let nought against thy love for her be said."  
He slowly speaks, "She came to bind my hurt,  
She brought the warning to our town inert,  
She left the insidel of Sirad's aid,  
Her timely help the battle's chances swayed;  
By her the fire throughout the day was stayed,  
And safe retreat ensured to wife and maid.  
What say these people, are they ours? My sight  
Grows dim. O place me neath the altar bright."

The triumph over the Moors is soon completed,  
for now—

Guido, called to brave  
War on the land and war upon the wave,  
By love awakened to a manly pride,  
In spirit searched, and charged, and purified,  
His bright renown o'er Christendom was spread,  
And lived where'er the light of victory sped.

Complete victory being thus won, the poem  
closes amid a peal of marriage bells:—

A year has passed, and where red battle burned,  
Fair Peace again with blessings has returned,  
And mailed processions, banished from the field,  
To white-robed trains the festive town must yield.  
See, to the sound of music and of song,  
A stately pageant slowly moves along.  
Before the church's door the crowds divide;  
Hail the sweet pomp, that guards the maiden bride,  
Hail the young lord who comes this day to claim  
A prize the guerdon of a glorious name,  
They kneel before the altar hand in hand,  
While thronged around, Provence's warriors stand.

Hush for the sacred rites, the solemn vow  
That crowns with Faith, young Love's impetuous  
brow.  
The prayer is said; then as the anthem swells  
A peal rings out of happy marriage bells.

And here with the close our fault-finding  
must begin. The true climax which is reached  
at "marriage bells" is rather untowardly  
spoiled by the somewhat involved and artificial  
couplet which follows:—

Grief pales and dies 'neath joy's ascending sun,  
For knight and maid, have blent their lives in one—

Which strikes us as weak and unworthy. In-  
deed, considering the fineness of conception  
and the general high excellence of the work-  
manship, we are beyond measure surprised at  
some of the lapses here; which a very little  
care in revision might have so easily removed.  
We shall not speak of such rhymes as "ta'en"  
and "gain," "vow" and "low," and "grown"  
and "stone," often repeated here, for we believe  
that freedoms of this kind may impart variety  
and relief to the verse; but nothing on earth  
can justify such rhymes as "palm" and  
"harm"—which is a pure cockneyism—as at  
page 108, or of "lord" and "abroad," as at  
p. 100—

They brought her in and sent unto the lord,  
Who came to test the news that spread abroad.

Coming from a Scotchman and from a Scotch  
publishing house such rhymes are almost in-  
explicable. Byron was once or twice guilty  
of such slips, but they have not been defended;  
and Tennyson, who only once fell under this  
fault in his earliest poems, took care to exclude  
the poem in which it appeared from the very next  
edition. In that exquisite description of Lita's  
broken sleep in the fortress of Sirad, one line  
is unfortunate,

Ne'er entered the carved chamber of her ear,  
which will not scan. Worse still, and surely  
beyond the line of all legitimate licence in poetic  
work, is that at p. 102—

Thus aided she the burghers who remained,  
Who half-distraught had with the veterans made,  
Within each gate strong barricade,  
And when the water-tanks were filled, their work was  
done.

But as they lit the fire at set of sun,  
They saw rise dimly on the morning sea,  
The pirate fleet.

The very vigorous description of Orles on  
fire is spoiled by over-affected phases:—

But neath the robe of silence that she wore,  
Night in her womb a ghastly danger bore;  
For the hot ashes, kindling at the breath  
Of whispering breezes, subtly wrought for death.

We have a decided instance of pleonasm, at  
p. 115, in the couplet—

And who distinguish 'mid that awful din  
The battle-call that shall, prevailing, win.

Nor are we quite sure about the legitimacy of  
the following, though we would not dog-  
matically condemn it:—

But springing o'er their prostrate corpses, who  
Comes swift, as though on winged foot, he flew;

We are not sure about the image in the  
couplet at p. 90:—

To-morrow's sun should see the billows bleed  
Round wrecks that bore the authors of the deed.

At p. 97, the line—

Since reddening skies had told of heaven's frown,  
compels a very arbitrary reading; which is  
only a shade better than—

And there was reason stratagem to fear,  
at p. 103; while certainly

So petrified they could not dare  
Even to cry, much less then to exert  
An effort vain their misery to avert.

is not so perfect as might be.

One or two of the little songs with which the  
current of narrative is skilfully broken up,  
are good; but the better they are the less am-  
bitious. That which aims at the most artistic  
quality rather misses it, and is destroyed by  
assonance and rhyme within the lines. Here  
are illustrations:—

With wild and wavering gleaming,  
Bright ranks advance ever higher,  
As if through a battle mist gleaming,  
And storming the zenith with fire.

But the silence remains unbroken,  
They fight without a sound;  
If indeed these lights betoken,  
That wars the stars astound.

But we would rather not part from this poem  
with fault-finding, seeing that it is full of  
beauties, which alone have made it, as it seems  
to us, worth while to indicate the faults. We  
conclude by giving an exquisite passage or  
two:—

Beneath the cliff the vessels float,  
With long-winged sails o'er-arching many a boat,  
But where the river's mouth has made a port,  
Guarded to seaward by yon square-built fort,  
And near the rocks without the harbour bar,  
Rise taller masts, with many a stronger spar.  
On the broad decks that bear them may be heard,  
From time to time, the sharp commanding word.  
But oftener far the sounds that meet the ear  
Are the rough songs that tell the soldier's cheer;

The laughter loud and long, the shouted jest,  
The tireless clamour of his time of rest,  
When danger draws not nigh, with fingers cold,  
Enforcing silence on her followers bold.

This description of the fire is truthful and  
spirited:—

But where the tongues of leaping heat would rise,  
Warned by prompt signal, bred of watchful eyes,  
The ready water, hissing o'er the roof,  
Still kept the dwelling to the peril proof.  
But as the evening came, the sneaking fire  
Rose at one spot, yet higher and still higher,  
And in attempting to subdue its might,  
Amid the arrows ever-quicken flight,  
Some of the women by the shafts were maimed,  
And then came panic as the houses flamed.  
And a wild onset from the foe without,  
And hurried tumult, with blind rage and doubt.

Equally fine and musical is the account of  
Guido's charge to his crew when setting sail  
after the pirates:—

No, there they sing amid the empty shrouds:  
The stars are quenched, and rise the rosy clouds.  
"Sail, set all sail, we'll gain upon them fast."  
The canvas curtsies to the creaking mast;  
A mightier power than human will may yield  
Compels her onward o'er the sapphire field.

This also is an exceedingly happy bit of musical  
description:—

The wind increases; the flotilla strown  
Far o'er the seas, is tossed apart and thrown  
From swelling ridges whence the world is seen,  
To lonely hollows walled with waters green.

As a specimen of successful quadruple rhyme,  
this may be cited:—

Again the storming parties, mounting, vie  
To seize the wall, and when the top is nigh,  
Are downward hurled, with hatred's yelling cry,  
And bite the dust with dying men to lie.

We cannot close without saying that the  
woodcuts are delicate and clear, and show no  
slight artistic quality—more especially that of  
Orles, the frontispiece, which is every way a  
fine study of light and shade. The printing and  
get-up of the volume are all that could be  
desired.

#### MR. DALE'S LECTURES ON THE ATONEMENT.\*

We owe to Mr. Dale and to our readers an  
explanation of our delay in noticing this book,  
which has been on our table for several weeks.  
Both the importance of the subject and the  
value of Mr. Dale's contribution to the discus-  
sion of it seemed to demand that it should be  
introduced to our readers at a time when their  
attention would be distracted neither by the  
summer holidays nor by the autumnal eccle-  
siastical conferences. The quiet time we have  
now reached, seems to us more favourable for  
noticing it than any time from June to  
October.

If the only canon of criticism were that con-  
tained in the lines—

"In every work regard the writer's end,  
For none can compass more than they intend";

we should have to speak with almost unlimited  
commendation of Mr. Dale's first seven lectures.  
With consummate skill, he has laid down the  
lines of an argument which is not weakened by  
any exception we might take to a few details  
in his illustration of it. He gives himself to  
establish, and estimate the force of, the fact  
that the death of Christ was intended to be  
preached to men as the ground on which they  
were to seek and to receive the remission of  
their sins. Any obscurity in an apostle's  
argument, and the various theories that in the  
history of Christian doctrine have been formu-  
lated to explain this fact, would lend in-  
creased importance to the fact itself. The  
truth the apostles taught was so clear  
to them that they might sometimes  
fail to perceive that their argument  
was difficult to follow; strange, absurd, in-  
defensible theories would never have been  
tolerated if the fact on which they were founded  
did not demand explanation. If here and there  
we might challenge a point in Mr. Dale's  
exegesis, or call attention to a minor inconsis-  
tency in his reasoning; he might fairly reply,  
not only that the general argument was inde-  
pendent of these special criticisms, but also that  
the general current of thought must be very  
strong to sweep his reasoning past them.  
Very little exception can, however, be  
taken to the substance of these seven lectures.  
They reveal careful thought, accurate reason-  
ing, wide reading, and high culture. It may  
be superfluous, but it is pleasant, to add that  
the Christian earnestness, the devout feeling,  
the moral elevation, and the manly candour of  
the whole volume, give it a high place in modern  
theological literature.

Mr. Dale has rendered valuable service in so  
completely vindicating the right, and enforcing  
the obligation, of preachers to proclaim

*The Atonement.* The Congregational Union Lecture  
for 1875. By R. W. DALE, M.A., Birmingham. (Lon-  
don: Hodder and Stoughton.)



authoritatively the death of Christ as the ground on which men may seek the remission of sins and receive immediate forgiveness. Failure in this has for a long time past been a conspicuous reason of weakness in very many pulpits. We do not agree with Mr. Dale in tracing this lack uniformly to incorrect conceptions of the relation of Christ's death to the remission of sins; we rather regard it as incidental to the excessive attention to the philosophical aspects of the doctrine of the Atonement, which has resulted from the necessity of reformulating the doctrine, and liberating it from the erroneous conceptions of former days. But of the fact there can be little doubt. There has been a tendency practically to confound an individual's forgiveness with the development of spiritual life in him; and uneasiness and want of power, in relation both to personal experience and to Church life, have been the result of this confusion. Many whom Mr. Dale would, perhaps, stigmatise as "subjectivists" will feel grateful to him for adding force to their faith in the authoritative message of the Gospel, and will find ways of expressing that faith in the language of their own theology. We are glad also to add that the whole volume is very far in advance of the representations of the Atonement against which so much of modern preaching has been a protest and a reaction. We have here none of the unreality attaching to the "forensic theory" of justification; Mr. Dale's idea of "expiation" has none of the relentlessness which appeared in some former systems; if his definition of "propitiation" is not quite consistent with many of his general statements, it is at least not offensive to the gentlest Christian spirit.

We begin with this hearty acknowledgment of the real value of the lectures because we wish to be free to discuss what we consider some of the weak points of the argument. In the present state of theological thought, it is more useful to do this than to indulge in general commendations, illustrated as these might be abundantly with extracts appealing to the highest Christian sentiment. The points of our agreement with Mr. Dale are far more important than those in which we differ from him, and yet our differences ask for a fuller statement than our accordance.

The rhetorical style of the book is, we think, a defect in it. Mr. Dale loves the indirect, circumstantial matter of argument; a method by no means best adapted to a full exposition of this subject. We might retort, for instance, in reference to the argument from Peter's contrast between Christ's suffering "for sin" and the suffering of Christians "for well-doing" (pp. 134-5); that, unless there were some common law underlying both these sufferings, the one could not be made an example and a motive for the other. We might apply the elaborate argument drawn from the danger of Antinomianism inseparable from the Christian doctrine of justification by faith to Mr. Dale's description of Paul's awe at the thought of judgment (p. 259), and say that with such a conception of justification, fear of judgment is unintelligible. The disadvantage of this method of controversy is that the argument is not at all advanced by it; disputants following this method may often "check," but never "checkmate" each other; nor have they, when all is done, a better understanding of one another's position conducing to a final settlement of the question. We have, again, abundant description of Mr. Dale's position, but little clear definition of it and of its difference from positions he is attacking. It is only by turning the pages of the book again and again, qualifying one description by comparison with others, that we attain a clear apprehension of his precise meaning, and even then we are by no means sure that he would accept our statement of the relations of his theory to antagonistic ones.

We should have liked a clear definition of the terms "subjective" and "objective," so frequently occurring in these Lectures. Sometimes Mr. Dale speaks of the "subjective" theory as if it meant simply that the display of God's love and Christ's sympathy in the Atonement was to win men's hearts; and even when he adds the impression of Divine righteousness to the impression of Divine tenderness, he does not include the awakening of a conscience in reference to the Divine law as well as to the personal character of God, without which many "subjectivists" would affirm that their position is incompletely apprehended. Nor does Mr. Dale appear to appreciate the fact that what is "subjective" in reference to the race may be "objective" in relation to the individual; the sum of all the varied results accomplished by the death of Christ upon the heart and conscience of humanity may be conceived of as the reason

of the Atonement; on this ground Christ might be preached as "the channel, and the only channel of the Divine mercy. For the pardon of sin the faith of the human race is henceforth to rest on Him." In the language of the logicians, the "ultimate result" and the "final cause" are the same thing; "cause" is objective, "result" is subjective; and yet we have not two things before us, but one thing under different aspects. We are not precluded from demanding faith in the sacrifice of Christ on account of its own inherent virtue and the large promises made to the believer, because we say we have no measure of that inherent virtue other than the sum of what the sacrifice accomplishes.

Mr. Dale, again, takes no account of the conception of the "solidarity," or vicarious constitution, of the human race; which enters so largely and fundamentally into the "moral" theory of the Atonement. He would scarcely have quoted with a mark of surprise Dr. Bushnell's sentence—"Christ is conceived to simply come into the corporate state of evil, and bear it with us, faithful unto death for our recovery"—if he had remembered that it was a state of penal evil into which Christ was represented to have come; a state in which all were bearing for one another the penalties of broken law; and in which the vicarious suffering is the only conceivable suffering for Christ. We hesitate to say that Mr. Dale's representation is, that of the punishment of sin, that punishment from which Christ delivered us, we have actually no experience, that it is wholly positive and not at all involved in the constitution of man and society; and yet, when we combine this criticism on Dr. Bushnell with Mr. Dale's dissertation on the contrast between the laws of nature and of the moral structure of man and ethical laws, the conclusion is almost forced on us. Three different penalties of sin are readily to be apprehended; the loss of God's personal favour, the moral degradation of the sinner, and the physical consequences. Mr. Dale seems to believe in a fourth penalty; or perhaps a fourth element intermingled with all of these. Of this last, however, we have no experience; and "*de non apparentibus et non existentibus eadem est ratio*."

Mr. Dale's eighth chapter is on the "Remission of Sins"; and in it he criticises with great force some of the weak points in Dr. Young's and Dr. Bushnell's books. His strong assertion of the distinct reality of forgiveness is as welcome to the conscience as it is necessary in a complete and fair exposition of New Testament teaching. We agree with him also in much that he has said about the "wrath" of God, and His "hostility" to the transgressor. Our thought of God must be obviously incomplete if we do not recognise in Him what corresponds to righteous anger in us; our conception of "reconciliation" will be neither scriptural nor morally satisfactory if we look upon it as entirely the reconciliation of men to God. But Mr. Dale has made a use of the existence of anger in a complete personality which to us appears ethically unjustifiable. Anger is the impulse of displeasure, to be vindicated as impulses are; to make a permanent motive of anger is to put it into a wholly different category. The retention of anger is treated as sinful in the Bible; and this not simply because in our imperfection anger is dangerous to us; but because, so soon as reflection comes, we see other and better ways of accomplishing all that the impulse of anger is justified in seeking after. The very passage Mr. Dale quotes, "Be ye angry and sin not," goes on to declare when anger becomes a sin, "let not the sun go down upon your wrath;" and the beautiful anthropomorphism of the Old Testament represents God's anger as enduring but a moment. Mr. Dale seems to deprecate criticism on that part of his lecture in which he speaks of God's hostility to the sinner; but if it were so simple as is here represented, restoration would be impossible.

Mr. Dale's theory of the atonement is unfolded in the ninth and tenth lectures; the former dealing with the "Relation of our Lord Jesus Christ to the Eternal Law of Righteousness," and the latter with His original relation "to the human race."

There are two points in the ninth lecture which, if space had permitted, we should have liked to notice at length—the conception of two co-ordinate eternal essences, the moral law and God; and the identification of responsibility with desert. We leave the philosophical and the ethical questions, however, to notice the more purely theological ones. Mr. Dale's representation of the office of Christ as Judge and Moral Ruler of the human race is hardly that of the New Testament. The incarnation and crucifixion are declared in the New Testament to be the grounds of this relation; Mr. Dale represents the relation as the groundwork of Christ's

atoning sacrifice. The most important part of the chapter is, however, that in which "the relation between God and the penalties of sin" is discussed. Like all who hold that the affirmation of personal ill desert is the essence of punishment, Mr. Dale fails entirely to connect that affirmation with Christ's death, or to show how Christ's death affirms it. "It is necessary," says Mr. Dale (p. 379), "to remember that the penalties of sin are primarily an expression of the principle that *the sinner deserves to suffer* (the italics are ours), and if the penalties are remitted, we have to inquire whether it is possible for this principle to be suppressed, or whether it must be asserted in some other form." On page 392 this assertion that "the sinner deserves to suffer" becomes modified into the assertion that "suffering is the just desert of sin"; and then follows a beautiful description of what Christ did to affirm this principle. It is perfectly intelligible from the subjective, empirical standpoint; if we recognise the vicarious constitution of humanity as, equally with the principle of distributive justice, included in any true conception of the righteous government of the world. But from the point of view of Mr. Dale's *a priori* assertion that "the sinner deserves to suffer;" and that the Divine will must be identified with the eternal law of righteousness which demands this, we cannot see how any atonement was possible.

When Mr. Dale comes to treat of Christ as the "Head" and "Root" of humanity—as the Broad Church party have been wont to express it—he is himself "subjective" to a surprising degree:—

It is probable that the apostles were led up to this conception of the relation between Christ and the universe by their consciousness of the relation between Christ and themselves, in which they believed that the ideal relation between Christ and the human race was receiving its fulfilment. From the relation between Christ and the human race, the transition to the relation between Christ and the universe was not difficult. The whole conception had an ethical and spiritual—not a merely metaphysical—origin. They reached it, not by *a priori* speculation, but by an orderly development of spiritual thought, controlled and directed by the Holy Ghost. Their thought took its departure from what they knew for themselves about their own relation to Christ, and was enriched at point after point by the constant remembrance of the great fact that Christ was God manifest in the flesh.

Apply this method to the other branch of the subject, the relation of Christ to the Divine government, as its method is apprehended in individual experience and the history of the race; and the genesis of the "subjective" or "ethical theory" of the Atonement is complete.

But Mr. Dale proceeds to a length which many of those whom he opposes would deem unwarrantable; not affirming merely, as we have done, that the same fact contemplated "objectively" is the reason, and contemplated "subjectively" is the operation, of the faith of universal Christendom. He goes far to identify both "subject" and "object" in the Christian life. "The Christian philosophy of human nature might perhaps be roughly defined as a form of Pantheism in which the moral freedom of man and the moral freedom of God are resolutely and consistently vindicated."

In three ways Mr. Dale describes the relation between "Christ's death and the remission of our sins." We give the final sentences in which he sums up his statements—

The act in which He submitted to the righteousness of the law by which we were condemned, is the very life and vigour of the moral act in which we in our turn make the same submission, and the moral element which constitutes the significance of our own act has already received in His its highest possible expression. His submission is therefore a ground on which our sins may be forgiven. . . . By His death, therefore, Christ has rendered it possible for us, notwithstanding our sins, to retain or to recover our original and ideal relation to God through Him; and since the loss of that relation was one of the greatest penalties of sin, what Christ suffered in order that our relation to God through Him might be maintained or restored, may be justly described as the ground on which our sins are remitted. . . . This moral security (for the disappearance of sin) has been created by the sufferings of Christ on the cross. The death of Christ is the death of sin. It is therefore a ground on which sin may be forgiven.

It is very bold of Mr. Dale to conclude his Lectures with such assertions as these with all their causal conjunctions. We do not say these representations are inconsistent with his former statements; he must see a way to their reconciliation, or they would not be here. We see in them, however, that with which a man like Coleridge could have sympathised; Mr. Dale has not disdained to learn in Coleridge's school. When the rhetorical excitements of this book shall have abated, an "Eireneicon" may perhaps grow out of it. We do not regret to part with Mr. Dale, having so freely criticised so many points in this able and interesting volume. The wise words of Sir William Hamilton occur to us; these "theological" differences have a "philosophical," not a religious, basis. The multitude of theories of the Atonement—so long as they do not dishonour



God and wound men—do but serve to illustrate in how many ways Christian truth may be apprehended, by how many channels the Gospel comes into living contact with human thought.

#### "ARABISTAN."

Mr. Fogg is rather apt to loiter too long among the well-known scenes of the tourist. But he is quick, observant, and able to transfer his impressions fairly to the printed page; so that, when he does get to Bagdad, Babylon, or on any out-of-the-way route in Persia, he is really lively and entertaining. Besides, he is remarkable for great coolness; and, like all Yankees, puts himself at once on a measure of equality with those he meets. Pasha or Bedouin, it is all the same to him; and he can take his part in a wild-boar hunt, and enjoy it. His pictures on the Tigris are really bright and attractive, and, if he does not communicate much that is strictly new, he interests us in the people by showing us their best side. His description of the Industrial School at Bagdad we really read with great pleasure. His sketches of Bagdad are, so far, the best of the book, to our thinking. He tells us that:—

To receive a favourable impression of Bagdad, one should approach it, as it was my good fortune to do, on an early morning in spring. For miles below we had been passing through groves of date-palms and orange trees, and the fragrance of their blossoms was almost oppressive. The Tigris is here nearly half-a-mile wide, and flows in a broad full stream, washing the buildings and gardens on either side. The city seems half buried in palm-trees, which rise above the buildings in every direction, but far above the palms tower the cupolas and minarets, ornamented with coloured glazed tiles, arranged in arabesque designs. The houses facing the river are not imposing in height or style of architecture. They are dwellings and not places of business. The numerous lattices, projecting windows, and verandas looking out on the stream, give them a picturesque and agreeable appearance. Many houses have small gardens facing the river, where one can see the bright spring flowers, and latticed awnings of wood or canvas, under which are seats or divans, suggestive of the coolness and comfort of an outdoor lounge.

Here, also, is a sketch which gives a lively impression of the ignorance and superstition which still hold the natives of the East, showing that the rich results of science have not yet made themselves felt there:—

Shortly after my arrival at Bagdad, on the evening of the first of May, as we were dining at eight o'clock on the terrace, we were startled by a terrific din. We then noticed that there was a nearly total eclipse of the moon, and on consulting an English almanack we found that "it would be invisible at Greenwich, but a total eclipse in Australia and some parts of Asia." The tumult increased, and soon the whole population of Bagdad seemed to have assembled on the housetops, armed with pots, pans, and kitchen utensils, which they beat with a tremendous clatter, at the same time screaming and howling at the top of their voices. Frequent explosions of guns and pistols added to the turmoil, and it was kept up for nearly an hour, until they had succeeded in frightening away the *Jin*, or evil spirit, who had caught hold of the planet. It was a most amusing scene. Our own servants caught the excitement, and our host told us next day that they had well-nigh knocked out the bottoms of all his cooking utensils. It was a dozen New Year's Eves, Fourth of Julys, and wedding serenades rolled into one, and the noise was sufficient to drive away a whole army of evil spirits, even at so great a distance.

At Nineveh, Mr. Fogg met Mr. George Smith, the Orientalist, to whose wonderful gifts he bears the fullest testimony:—

The facility with which Mr. Smith reads the cuneiform language is very remarkable. The fine inscriptions upon the cylinder and upon other antiques which I submitted to him, he copied and translated at sight, as readily as a professor of Greek would read a sentence in that language. For thousands of years these inscriptions were an unknown tongue. An attempt to do justice to the wonders which the key to the cuneiform inscriptions has unlocked would occupy volumes. This is an age of scientific research, and while our savans are opening new fields of knowledge, it seems eminently proper that they should recover from the past whatever of value is already recorded upon tables of stone.

The following shows that we may do much to improve our treatment of the horse:—

No Arab ever dreams of tying up a horse by the neck; a tether replaces the halter. In Arabia horses are much less vicious and refractory than in Europe. They are brought up in close contact with men, and having the free use of their senses and limbs, the Arab horse naturally develops more intelligence and gentleness than the closely-stabled, blinkered, harnessed, animal of western countries. Of the wonderful endurance of the choicest Arab horses, the stories told are most marvellous.

Mr. Bayard Taylor's introduction is of the flimsiest. If Mr. Fogg's wine needs a bush, this is certainly about the sorriest bush that we have ever seen exposed by way of recommending any man's wine. The woodcuts are excellent, and the volume very brilliantly bound.

\* *Arabistan: or, the Land of the Arabian Nights.* Being Travels through Egypt, Arabia, and Persia to Bagdad. By WILLIAM PERRY FOGG, A.M., author of "Round the World Letters," &c. With an Introduction by BAYARD TAYLOR. (Sampson Low and Co.)

#### BRIEF NOTICES.

*Thoughts for Heart and Life.* By THEODORE L. CUYLER, D.D. (London: Hodder and Stoughton.) This volume contains three works which have already been published separately under the title of "Heart Life," "Heart Thoughts," and "Heart Culture." They are apparently brief memoranda of spoken addresses, which were doubtless expanded into complete sermons as delivered. We cannot but feel a reverent sympathy and admiration for the earnestness, piety, and kindness of spirit which breathe in every page. The evangelist who preaches in this style must do good by the mere contagion of his holy ardour and faithfulness. At almost every page one may be inclined to sprinkle notes of interrogation on the margin,—for the author's theories of life and destiny are such as we find it quite impossible to accept, but the discussion of them would not be suitable to our columns. But even where we are most disposed to dissent, we do so with feelings of respect for the sincerity and fervour of the writer. Some of the brief chapters on the hymns by Wesley, Watts, Toplady, Cowper, Heber, S. F. Adams, and others, which have become household words for the expression of devout feeling, are especially attractive. Occasionally the colloquial freedom of expression is apt to degenerate into something nearly allied to vulgarity; but this is soon forgotten and easily forgiven. Intellectual elevation and æsthetic refinement do not come within the aims of the writer, and we may be content to accept him for what he is rather than for what we would desire in the highest possible ideal of a Christian evangelist. We do not think that the style of teaching which Dr. Cuyler represents will last very much longer. Christian teachers whose minds are imbued with the best modern culture do not confine themselves to topics bearing on the rescue from perdition (whatever breadth of signification may be attached to this word) of the individual soul. Their ministry embraces higher and more comprehensive aims. Those who still linger on the lower level of religious individualism, will find Dr. Cuyler's *Thoughts* very helpful and acceptable.

*Memorials of an Oxford Ministry, &c.* By the Rev. WILLIAM ALLEN. Edited by the Rev. GEORGE HILL. (Hodder and Stoughton.) There are collected in this small volume fifteen sermons and lectures delivered by the late Rev. William Allen, of Oxford, whose name must be dear to many. Mr. Allen was pastor of New-road Chapel in the University city for nearly twenty years, holding a peculiarly responsible position with respect and influence. The addresses which Mr. Hill has selected are above the average of pulpit addresses, both in matter, form, and style. They indicate the thoughtful man studying society as he finds it, and preaching the Gospel to it, bringing the old truths to bear upon the new generation. This is frequently done with singular force and adaptedness, sometimes with attractive self-revelation, as in the "Ministerial Review," where the preacher says, yet with dignity, as not all could have done, "For my own part, I have not heard a popular preacher in this city." Of the preacher's faithfulness no one could doubt. Could not Mr. Hill have given some sketch of the life of the minister here so well illustrated?

*Rivers of Ice. A Tale, illustrative of Alpine Adventure and Glacier Action.* By R. M. BALLANTYNE. (James Nisbet and Co.) Many are the tales of Mr. Ballantyne that we have read, but not always feeling disposed to say, "This is the best." This, however, is, if not the best, equal to any. It contains two characters which will be great favourites with the reader—characters sketched and filled up with remarkable originality and humour. These are Captain Wopper and Gillie White, *alias* the Spider. If Mr. Ballantyne had adopted one of the tricks of Mr. Dickens's style by repeating a constantly recurring phrase in Captain Wopper's conversation, he might have made as popular and quotable a character as any that Mr. Dickens invented. The captain is a returned "digger," blunt, homely, and with a heart as solid, as fresh, and as warm as that of a great-hearted woman. He comes to England, concealing his identity, to see what he can do to help those who helped him when he was a foundling and a waif. He finds them—or, if not them, their children—and with a bountiful hand, but shrewd practical wisdom, helps them on their way. This is the real tale, in which the Swiss scenery and all about it, scientific and descriptive, is cleverly worked in. Gillie is a first-rate London gamin. We thank Mr. Ballantyne—and many, we hope, are the boys that will thank him—for this healthy, amusing, and, withal, instructive, book.

*Journal of the Lady Beatrix Graham, &c.* By Mrs. FOWLER SMITH. With a Preface by Miss YONGE. (George Bell and Sons.) We are not sure that we had the opportunity of introducing the first edition of this charming work to our readers. Let us, however, introduce it now with the warmth that we would introduce a favourite friend to favourite friends. Lady Beatrix Graham's journal is the creation of the fancy, but a fancy of delicate refinement and cultivation. Lady Beatrix was the sister of the Marquis of Montrose. The journal is supposed to commence just before the marquis's exile on the continent, previous to his expedition to Scotland, his capture by Lindsay, and his execution at Edinburgh—all which events are followed by the writer. The picture of the marquis is just such a one as a loyal Scotch lady and a devoted sister might have drawn, and is more favourable than historians have drawn it. The charm of the journal does not lie here, but in the work of the supposed writer. A mellow, rich tenderness of feeling characterises it—a tenderness of just such a character as we find in George Herbert. Here and there are passages of exquisite antique beauty. Mrs. Fowler Smith has now, for the first time, acknowledged her authorship. We hope that this will not be her only work.

*Gilbert's Shadow.* By the Hon. Mrs. GREEN. Illustrated. (F. Warne and Co.) This schoolboy story has passed through the hands of several members of the other sex—for they will read boys' books—who have one and all been deeply interested in it. Is not this a fair test? To a great extent it is the narrative of a series of complications, to speak mildly, that arose out of one unworthy act. But there is withal much humour and graphic sketching to relieve this "Shadow," which in the end, of course, disappears, and there is also evidence of quite a remarkable knowledge of boyish life.

*The Three Commanders; or, Active Service Afloat.* Illustrated. By W. H. G. KINGSTON. (London: Griffith and Farran.) An exciting story from the prolific pen of an author whose inventiveness and descriptive power never seem to flag. Within a book of some 500 pages are crowded incidents enough for three volumes—such an encounter with slave dhows on the East African coast, and the rescue of slaves; a trip to the Crimea during the war, in which the midshipmen "assist" both on sea and on land; and a cruise in the South Seas, with kidnapping scenes, attacks of savages, &c. There are wrecks, hairbreadth escape, geographical sketches, with the thread of a story running through all, which ends in the three commanders marrying happily and becoming admirals. Boys will revel in the book, albeit the tale as such may be open to criticism. A number of engravings and a gay binding increase its attractiveness.

*Little Prescription and other Tales.* By Mrs. O'REILLY. With six illustrations. (London: George Bell and Sons.) A collection of eight short, fresh, and charming stories, felicitously adapted for the young folk by the accomplished authoress of "Daisy's Companions." The book is very nicely got up.

*The Tabernacle Priesthood and Offerings of Israel.* By the Rev. F. WHITFIELD, M.A., with illustrations. (London: Seeley, Jackson and Halliday.) This volume, by a Hastings clergyman, is the result of much research into the best available information on "The Tabernacle in the Wilderness." It is exhaustive and well written, and pervaded by an excellent spirit.

From the same publishers we have *Will Foster of the Ferry* by AGNES GIBERNE, whose practised hand shows no loss of its cunning in the production of this skilfully-written religious story.

*Magic Lanterns; How Made and How Used.* With practical hints. (London: E. G. Wood, 74, Cheapside.) A useful guide to unpractised lecturers written by Mr. A. A. Wood, F.C.S. The information, illustrated by cuts, seems to be complete, and the explanations clear. We dare say it will be a good deal consulted as Christmas approaches.

*Out of the Mouth of the Lion; or, the Church in the Catacombs.* (Religious Tract Society.) This is by the author of "Glaucia, the Greek Slave," who makes her story the vehicle for a slight historical sketch of the difficulties and persecutions a hundred years later, when Christianity had become widely extended. The incidents are dovetailed with the martyrdom of Polycarp, the scene being among the Seven Churches of Asia. It is a very vivid tale, well adapted to teach "a lesson of steadfast patience and gentle firmness from the contemplation of these faithful witnesses for Christ."

THE SUNDAY-SCHOOL UNION (56, Old Bailey) have issued a batch of new publications, of which



the following is a list:—"The Pilot's Daughter": "Miss Irving's Bible;" and "Oliver's Oath, and how he kept it,"—all three stories by Sarah Doudney; "Above the Breakers," by Mary Olney, and "The Animals of the Bible," profusely illustrated; "The Morning of Life: a Treasury of Counsel, Information, and Entertainment for Young People"; "Squire Lynn's Will," by Emma Leslie; and "Will Norbury: a Tale of the Cornish Coast," by Benjamin Clarke. All these, in bright binding, and from half-a-crown downward, are suitable for Sunday-school libraries, and for juvenile presents. Much smaller in size are "Saved through the Children," "The Story of Jonah and Nineveh," by Benjamin Clarke, and "Under Suspicion." From the same repository we have received the yearly volume of "Kind Words for Young People," containing stories, sketches, descriptions, and various light reading—a volume both cheap and interesting; "The Voice of Song," a collection of the popular melodies of Philip Phillips; the yearly volume of "The Child's Own Magazine"; shilling packets of stories, entitled "Gift Books for the Young"; a dozen of texts for the New Year on cards, with very pretty coloured designs by chromo-lithography; "The Teacher's Diary"; and separate New Year addresses by the Revs. F. Tucker, B.A., Clement Clemance, B.A., F. Baron, and Dr. Culross.

#### THE EDUCATION ACT.

**LONDON SCHOOL BOARD.**—At the meeting of the board on Wednesday, Sir Charles Reed, replying to a question put by Mr. Picton, said that his attention had been called to a statement in a local newspaper that at a meeting attended by board school and voluntary school teachers, in support of the candidature of Lord Francis Hervey for Finsbury, it was urged that the masters could alone, by their influence, return Lord Francis. Sir Charles said he understood the meeting was one of voluntary school teachers alone, although some board school teachers happened to have been present. He thought it would be manifestly undesirable for teachers in the employment of the board to mix themselves up publicly with electioneering proceedings. Sir Charles Reed said that several answers, with contributions, had been received in response to the appeal respecting the scholarships which he had made on the part of the board; but that he was not as yet in a position to make anything like a definite statement respecting the matter. A number of proposals for increased school accommodation came before the board, and some of them gave rise to considerable discussion. Mr. F. Peak afterwards moved, "That a committee be appointed to prepare a petition to Her Majesty's Government praying for an increase in the annual grants to elementary schools on account of the increased cost of education." Mr. Langdale seconded the motion, and the Rev. G. M. Murphy moved the "previous question." After a long debate, the discussion was adjourned.

**THE SCHOOL BOARD, GRAVESEND.**—The arrangement adopted to avoid a contest has been slightly modified. There are now four members from the Liberal and Nonconformist party, four nominated by the Conservatives, and a Roman Catholic member. The Rev. W. Guest was the only minister chosen by the Liberals, and was accepted at a large meeting of Episcopalians.

**MR. FORSTER, M.P., ON THE EDUCATION ACT.**—The Right Hon. W. E. Forster was presented with the freedom of the city of Edinburgh on Saturday. In returning thanks, Mr. Forster referred to the Education Act, and said it was a popular fallacy that the Conservative party passed that Act. He admitted that there never was an important measure carried in the House of Commons in which the determination of the House was so completely evinced to do what was best, independently of party; but it was not true that the measure was specially carried by the Conservative party. With the exception of one debate and one important division upon a matter of detail, though an important matter of detail, there was not a single division in the progress of that measure on which, if there had been no Conservatives in the House, it would not still have been carried by a majority of the Liberals. Mr. Forster also asserted that the great principles of the measure came from Scotland. Politics, the right hon. gentleman said, were rather dull at present; and he did not think there was anybody in France or in Germany who did not envy the quiet in these islands. But it would be a great mistake to suppose that our want of violent party feeling arose from an indifference to politics in the highest sense of the term, or that it did not much matter what political principles were advocated. That would be a great mistake. No one, he thought, should be indifferent as to politics. He would rather see a young man a Conservative than not taking an intelligent interest in the great political parties. Politics were quiet enough at present, but it by no means follows that they will so continue. There is (Mr. Forster said) a great task for the future. There is the task of having somehow or other to arrange so that that democracy, which is becoming more powerful every day, which, in my mind, ought to become powerful,

and which certainly will become powerful, should be so nourished in its quick and rapid growth that it will not act in destroying ancient traditions and the advantages which history has handed down to us.

The Brecon School Board have adopted the principle of payment of fees for the children of poor parents in denominational schools—clearly an illegal act.

**THE BIBLE QUESTION IN THE UNITED STATES.**—The Protestant clergy of Chicago are reported to be about equally divided upon the matter of discontinuing the reading of the Bible as an opening exercise in the common schools. Those who take the affirmative, we venture to say, have given the subject a more careful consideration than those in the negative. These must increase, while the latter are sure to decrease, as the discussion goes forward. There is no mistaking the tendency of public opinion toward the complete secularisation of the schools.—*Christian Union*.

**NEW SOUTH WALES.**—The Education Bill, after a fourth night of debate, has passed a second reading by a majority of twelve, in a House of thirty-eight members. A compromise was proposed, and supported by advocates of a purely secular system, to the effect that the cost of the denominational schools should be made a perpetual charge upon the educational vote, so long as those schools continued in existence. This was for the promotion of peace. The Government, however, would not listen to such a proposition, and it may be supposed, therefore, that the bill will be in support of secular education.—*Times Correspondent*.

#### Miscellaneous.

**THE ARCTIC EXPEDITION.**—A correspondent of the *Times* sends the following extracts from a letter written by Captain Nares, R.N., dated Her Majesty's ship Alert, Carey Islands, July 27:—"I am leaving a notice in a cairn here in order to send home, if possible, my latest news. . . . We have had the most extraordinary success. The season has proved to be the best that ever was, and, by a happy calm for two days, I have turned it to such account that we have made the quickest passage, thus far, that ever was made so early in the season as this. The Americans did it in August but here we are in July, with a clear month before us, and no ice whatever in sight; and I am sure that there is very little ahead of us. Of course all is wild delight at our prospects. The old whaling men thought I was mad to choose a new route, but it was (as I reasoned it would be) successful. . . . We are sure to get as near to the Pole as the land goes, and then it will be our own fault if we do not complete the work. I shall leave another letter to-morrow at our next depot."

**THE ADMIRALTY SLAVE CIRCULAR.**—It is authoritatively announced that the recent Admiralty Circular as to the reception of fugitive slaves on board Her Majesty's ships has been withdrawn, and that new instructions on the subject will be issued. "Historicus" (Sir William Harcourt), in a long letter to the *Times* on the Circular, says:—"The assertion in the circular that a Queen's ship becomes subject to the local law as soon as it enters a foreign port is in fact the absolute entire surrender on the part of Great Britain of the immunity and ex-territoriality of her navy, of a right which is claimed and conceded by every maritime nation in the world. It is nothing else but to haul down the pennant, and to reduce the Queen's ships in every port of the world to the situation of merchantmen. There never was the least occasion to stir a question which had never given rise to any difficulty. There is no road out of the embarrassment in which the navy and nation are involved except by putting out fresh instructions which shall be set forth on principles exactly the opposite of those on which the circular is founded."

**THE WILL OF THE LATE MR. FOLEY, R.A.**—In the Probate Division of the High Court on Friday, Sir James Hannen gave his decision in the cause of Tenniwood v. Foley and others (intervening). Dr. Deane, Q.C., and Mr. Clarkson, were counsel for the plaintiff, who is one of the executors; Dr. Spinks, Q.C., and Mr. R. Searle for the interveners; and Mr. Gates, Q.C., and Mr. Witt for the brother and sister of the deceased. From the case before the court it appeared that the will of the late academician was made very shortly before his death. He was desirous that an old friend should have prepared the document, but as he was out of town, and death was so imminent, Mr. Foley's medical adviser suggested that there was no time to lose in the settlement of his affairs, and a Mr. Le Riche was called in. There was no dispute that the alleged testator was, at the time the will was made, in an extremely feeble condition, and the real question seemed to be whether he was not so near dissolution as to be incapable of appreciating what was going on when the document was before him. Sir James Hannen decided in favour of the will, as he considered there was no doubt as to the capacity of the deceased, as was evinced by his alteration of certain bequests. His lordship pronounced for the will, and allowed one set of costs out of the estate.

**MR. JOSEPH CHAMBERLAIN ON THE RADICAL PROGRAMME.**—At the annual dinner of the Sheffield Trades Council on Thursday, several letters were read from gentlemen unable to be present. Amongst them was one from Mr. Joseph Chamber-

lain (Mayor of Birmingham), in which he wrote:—"Trades-unionists ought to be in high spirits just now, and I congratulate them through you on the success which has at last attended on their patient and persistent efforts to obtain from Parliament a recognition of their just claims. Some time ago I ventured, in a much criticised article, to indicate the political programme of the future, and I then predicted that the legislative changes included in the term free labour would be the first instalment of our demands to be obtained by the Radical party. I also expressed my opinion that if the Liberals, then in their power, did not deal with the question we should certainly wrest the desired reform from a Tory Government. I am glad that time has proved me to be a true prophet in this instance, and I am confident that it will not belie my other anticipations. Radicals have assisted the working classes to obtain free labour. I hope the alliance may long continue, and that by its means free land, free Church, and free schools may also soon become accomplished facts." Mr. Mundella also wrote a letter, in which he said:—"You have much to congratulate yourselves upon at your meeting, but vigilance is still necessary with respect to Lord Cairns's clause in the Conspiracy Bill of last session. I hope the bill on the patent laws which was abandoned in July will never be reintroduced in the same shape. I shall look forward anxiously for the bill of next year, which I will endeavour to make more favourable to the poor inventor."

**LIBERAL ELECTION VICTORIES.**—A triumph at the municipal polling booths is not exactly the same thing, nor as good a thing, as if it had been won in a Parliamentary election, for the constituency is not the same, and the benefits of party ascendancy are unequally demonstrable in the different cases; but the Liberal victories of last Monday are, nevertheless, to be welcomed, and they are of hopeful augury. In Manchester and Salford the Conservatives set the example years ago of contesting seats in the borough councils on grounds of political party, and it is therefore the more gratifying to their opponents that the challenge should have been taken up so effectively. Not only in Manchester and Salford, but in Leeds and several other of the Yorkshire and Lancashire towns, the Liberals have wrested municipal seats from the Conservatives, and though the success here has been perhaps the most conspicuous, it has been very considerable elsewhere. In Manchester the Conservatives do not conceal their surprise at the result. Of the retiring councillors this year six were Liberals and ten were Conservative. The gentlemen returned are twelve Liberals and four Conservatives. The change amounts almost to a local revolution. The political composition of the City Council is, as nearly as can be ascertained; Liberals, forty-one; Conservatives, twenty-three. In several wards, of course, the substitution took place without a party contest, in fact without any contest at all, by the return of unopposed candidates; but in the actually contested wards eight Liberals were returned and only two Conservatives. In Salford seven Conservatives and three Liberals were returned unopposed; there was also a gain of two Liberal seats in contests; and as one of the gentlemen unopposed was a Liberal who took the place of a Conservative, the total gain is three. At the polls in Salford four contests resulted in the election of four Liberals and two Conservatives. The Liberal seats, too, were gained by large majorities. Perhaps the Liberal organisation was never so efficient; at any rate it was decisive, and there is no doubt that similar organisation at the last Parliamentary election would have been no less successful.—*Manchester Examiner*.

#### Gleanings.

"Mr. D., if you'll get my coat done by Saturday I shall be for ever indebted to you." "If that's your game, it won't be done," said the tailor.

"The prisoner at the bar seems to have a very smooth face," said a spectator to the jailer. "Yes," replied the jailer; "he was ironed just before he was brought in."

At a late meeting of the French Academy of Medicine, Dr. Papiand read a paper in which he stated that he had cured six cases of lockjaw by the administration of chloral.

"Will the boy who threw that pepper on the stove please come up here and get a present of a nice book?" said a Sunday-school superintendent in Iowa. But the boy never moved. He was a far-seeing boy.

As evidences of the plentifulness of the fruit crop this season, it may be mentioned that apples are being retailed in our streets (says the *Bristol Mercury*) at a halfpenny per pound, and that we note pears advertised in a Hereford paper at sixpence per bushel. The makes of cider and perry will, it is believed, be almost unprecedented.

**SUGGESTIVE.**—A provincial paper says a witness was asked by a county court judge, recently: "Did you go to the party yourself?" Witness: "Yes, sir." Judge: "And what did he say to you?" Witness: "He told me to go to the devil, sir." "And so," says the judge, quietly taking a pinch of snuff, with a roguish smile, "you came to the court!" Many a true word spoken in jest.

**PAPER BLANKETS.**—Acting on a suggestion that has frequently been made in the public prints, a gentleman named Loder has patented the use of brown paper of superior quality for blankets, perforated in such a manner as to permit a free passage to the perspiration without diminishing the warmth.



The price is, according to size, 4d., 5d., or 6d., so that it will be open to the very poorest to test the practical value of the invention.

**LIGHTING A TOWN WITH CORK GAS.**—A French paper states that the Bordeaux experiments with a view to get illuminating gas from cork have been guided to a successful issue. The gas produced is so good and cheap that the town of Nerac is to be lighted with it. Cork waste, cuttings, &c., are distilled in a closed vessel, and a gas is obtained whiter and brighter than that of coal. Its blue zone is less and its density greater than that of common lighting gas.

**TOO MUCH ACTION.**—As a lady nimbly plied her needle around the ragged edges of a coat which her "other half" had worn at a prayer-meeting the Sunday evening previous, and was badly ripped down the back, she remarked, in that tone of philosophical expostulation which prudent wives always employ: "John, if you can't perform at a prayer-meeting without throwing yourself around, bursting off buttons and tearing your clothes, you'd better get religion at home."

**PHOTOGRAPHY DOWN WEST.**—An American paper states that a Nevada photographer takes very decided measures for turning out a good picture. A sitter being in his place, the artist produced a navy revolver, cocked it, levelled it at the sitter's head, and said, "Now just you sit perfectly still, and don't move a hair; put on a calm, pleasant expression of countenance, and look right into the muzzle of this revolver, or I'll blow the top of your head off. My reputation as an artist is at stake, and I don't want no nonsense about this picture."

**A FASHIONABLE BONNET.**—An extraordinary bonnet has just been exhibited in one of the fashionable millinery establishments in Boston. It was made of dark green velvet and eorn silk—two of the stylish colours for the coming season. On the back of the bonnet, resting partly on the crown and partly on the brim, was an elaborate wreath of leaves. Within this circle, which answered for a nest, were enclosed six birds of the size of sparrows. They were mounted on wires so as to move easily with the motion of the wearer, or to swing lightly in the breath of the breeze. Ten wings formed the trimming on one side of the bonnet, and a larger wing was intermingled with the bandeau of velvet and silk on the other. The front, large and flaring, was filled in with a mass of exquisite flowers, loops and twists, of velvet and silk, and an additional wig. A yard and a half of velvet and half the quantity of silk was required for the completion of this monstrosity of feminine headgear. Twelve birds' wings, six whole birds, masses of flowers, leaves, and wreaths, velvet, and silk, in unlimited quantity, entered into the composition of this "love of a bonnet," the murder of twelve birds for its adornment being, of course, a wholly insignificant matter.

**THE BOY AND THE PARABLE.**—Mr. J. Travis Lockwood, Inspector of Schools in Religious Knowledge in the diocese of Ely, writing to the *Times* on the education question, says:—"That we have, even in this physically and mentally flat diocese, a vast amount of dullness and inertness to contend with is unhappily true, but there is both 'reflection' and intelligence in very many children. The school and the scholar shall be nameless which supply the following illustration. I gave a class of boys, as an exercise, any parable they might choose to write, and one paper I here copy, written by a boy scarcely ten years old:—'I'm going to write the parable of the good Smartan. There was wunst a man as went down from Jerusum to Jerco and tell among theves as strip him of his elces and waounded, maulin him a good dele, and left im more dead than alive; and there cum by too men as shud a helped him and didn't, wun was a prest, and tother a lefte, then theer cum by a Smartan and when he seed im he bound up his waounds poring in oil an wine (why didn't he drink the wine) and set him on his own caml and took him to a inn and tuk care on im—an when hee went away next day hee tuk out t upence and hee says to the landlord hee says—heers tuppence, tak care on him and wen I come this way tomor if ye spend any more I'll giv it ye This is the parable of the good smartan."

**MARK LEMON.**—"I was the monitor of Wilping's school," said Mark, filling his pipe the while, "and the younger boys, by general consent, referred all disputes to me, which after due consideration I decided. I was also novelist of the dormitory, and told my companions stories in the dark bedroom, when the rest of the household lay wrapped in slumber deep. But the interest of story-telling flagged after a time, and I was called upon to devise a new amusement for the occupants of my room. A splendid idea struck me, and it was speedily carried out. A court was instituted to inquire into the proceedings of the day, and to pass sentence upon the misdemeanours recorded. I was judge. By the light of a lantern several mock trials were held, with prodigious success, and without molestation from the higher court below stairs. One evening, after the usher had gone his rounds, a trial was held on a boy accused of stealing marbles from a schoolfellow's desk. Counsel for the plaintiff and defendant had both been heard, and the judge, in his judicial robes, namely, a nightgown over a black suit, and a bolster with lapping ends for a wig, tied on to his head, was summing up. While holding forth with all appropriate solemnity, I noticed a startled expression come over the faces of the jury I was addressing. I turned round, and there stood the schoolmaster. Without a word of reproof, he seized me by the arm and marched me downstairs, nightgown, bolster, and all, into the drawing-room,

where a number of people had assembled to celebrate his daughter's birthday. Still holding me firmly by the arm, he led me up to the young lady, and gravely introduced me as Judge Lemon. O Lord! what agony I suffered! The good-natured girl pitied my horrible confusion, and entreated her father not to prolong it. But the schoolmaster enjoyed the joke. He presented me with a glass of wine, and made me drink to the health of the company, and then released me, amid the roars of laughter of all who witnessed my exit from the room. I escaped to bed, and hid my diminished head under the clothes, refusing to answer the inquiries of my schoolfellows as to what had happened downstairs."—*London Society*.

**QUEEN VICTORIA'S PARENTS.**—The pecuniary circumstances of the Duke of Kent after his retirement from active service required him to exercise the strictest economy. Both on the Continent and in England he lived in the simple style of a private gentleman. When residing at Woolbrook Cottage, near Sidmouth, he did suddenly of inflammation of the lungs on the 23rd January, 1820—eight months after the death of his daughter, and only a few days before the death of his father, George III. After the death of his royal highness, the duchess, his widow—who had come with her infant daughter to Kensington Palace—voluntarily abandoned the claim which she had under his will to all his personal property, and yielded up the whole amount to his creditors; and this, notwithstanding that she had sacrificed an annuity of 5,000*l.* on her marriage to the duke. From 1820 to 1825 the duchess had an income of only 6,000*l.* a year, and from 1825 to 1831 she was compelled to accept a gift of 3,000*l.* a year from her brother, Prince Leopold. When the death of George IV. occurred—which led to the accession of the Duke of Clarence as William IV., and to the Princess Victoria becoming heir apparent to the throne—Parliament voted an addition of 10,000*l.* a year to the income of the Duchess of Kent, and passed a bill by which it was settled that in the event of the king's death, and during the minority of her daughter, the regency should devolve upon the duchess. When these matters were before Parliament statesmen of both parties vied with each other in their encomiums on her royal highness for the exemplary manner in which she had discharged her duty in the education of the future Queen of England. To this all-important task the royal mother entirely devoted herself. It was no slight testimony to the character and wisdom of the duchess that she was the only parent since the Restoration who had the uncontrolled power of bringing up the heir to the throne. From her earliest age the young princess was taught to live simply, to practise self-denial, to cultivate her natural abilities by study, and to put her trust in God. As bearing on the education of the Princess Victoria, the following letter from the clever and humorous Duchess Dowager of Coburg, addressed to her daughter the Duchess of Kent, may here be given. It is dated 24th May, 1831, the eleventh birthday of the "May-flower," as the young princess was fondly termed by her grandmother:—"My blessings and good wishes for the day which gave you the sweet blossom of May! May God preserve and protect the valuable life of that lovely flower from all the dangers that will beset her mind and heart! The rays of the sun are scorching at the height to which she may one day attain. It is only by the blessing of God that all the fine qualities He has put into that young soul can be kept pure and untarnished. How well I can sympathise with the feelings of anxiety that must possess you when that time comes! God, who has helped you through so many bitter hours of grief, will be your help still. Put your trust in Him."—*Leisure Hour*.

#### AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

#### AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 29, 1874. A. H. HASSALL, M.D.

**WIP YOUR FEET.**—The best Cocoa-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

**HOLLOWAY'S OINTMENT AND PILLS.**—Disease is common to the palace and the cottage, and the best remedies are available alike by the tenants of each. Holloway's well-esteemed Ointment and Pills can be obtained everywhere at a moderate cost, and prove themselves the poor man's best friend when he is simply ailing or, worse still, when the severity of his sufferings forbids the pursuance of his usual employment. Gout, rheumatic gout, rheumatism, lumbago, nervous affections, neuralgia, sciatica, stitches in the side, and pains in the joints, yield to Holloway's treatment. In these two medicaments are combined all that science and invention can combine for the relief of suffering humanity and the restoration of the afflicted to ease, strength, and activity.

AFTER an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

### Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

#### BIRTHS.

MIRAMS.—August 23, at Dunedin, New Zealand, the wife of Mr. William Mirams, clerk, of a son.

#### MARRIAGES.

DAVY—HALL.—Nov. 4, at the Independent Chapel, Elsecar, by the Rev. J. Gray, Edmund Davy, Esq., to Kate, eldest daughter of Mrs. Jane Hall.

FLEMING—BROOK.—Nov. 4, at Highbury Wesleyan Chapel, by the Rev. J. Alexr. Armstrong and the Rev. George Mather, Richard Wicler Fleming, of The Laurels, Upper Holloway, to Louisa Mary Ann, daughter of A. J. Brook, Rydal Mount, Crouch-end, N.

JACKSON—BATTAM.—Nov. 3, at the Congregational Chapel, New Southgate, by the Rev. D. Gracey, pastor, Charles, eldest son of Charles Jackson, of Store-street, Bedford-square, to Alice Mary, second daughter of Septimus Battam, of New Southgate.

#### DEATHS.

KETLEY.—Oct. 27, at Rotherham House, Hackney, in the seventy-fourth year of his age, the Rev. Joseph Ketley, for forty-seven years missionary in George-town, Demerara.

SPRAGUE.—Oct. 28, at Farnham Vicarage, Suffolk, the residence of his son-in-law, Rev. H. H. Phelps, Thomas Sprague, Esq., formerly of Camden-road, in the seventy-ninth year of his age.

BAINES.—Nov. 2, at Hallaton House, King Henry's-road, N.W., after many years of suffering, borne with exemplary Christian patience, Hannah Bower, the beloved wife of Cooke Baines, aged sixty-one years.

DAWBARN.—Nov. 2, Frank Yelverton, the beloved son of William Dawbarn, Esq., Aigburth, Liverpool, aged twenty-three.

HUNTER.—Nov. 6, in the seventy-third year of his age, the Rev. S. Hunter, Principal of the Presbyterian College, Carmarthen.

STOTT.—Nov. 8, at Bath House, Portobello, Mr. Joseph Hood Stott, merchant, 12, Niddry-street, Edinburgh, in his seventy-third year. Friends omitted will please accept this intimation.

COMMON.—Nov. 8, at 6, Thornhill-crescent, Sunderland Ann, wife of Andrew Common, Bank Manager.

**EPPS'S COCOA.**—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.

**DYEING AT HOME.**—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle, of chemists and stationers.

**LOVELINESS ON THE INCREASE.**—A marked increase of female loveliness is the eye-delighting result of the immense popularity which Hagan's Magnolia Balm has obtained among ladies everywhere. Complexions radiant with snowy purity, and tinged with the rosy hue of health, are commonly met with wherever it is used. Sold by all Chemists and Perfumers, in bottles, and elegant toilet case at 3s. 6d. Depot, 114 and 116, Southampton-row, London.

**VALETUDO VISQUE LIBERIS.**—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

### Advertisements.

#### BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, New Bridge-street, London, E.C.

Established 1847.

The NINTH TRIENNIAL BONUS will be declared at the Annual Meeting in APRIL NEXT. Persons assuring before the close of the present year will participate therein.

ALFRED LENCH SAUL, Secretary.

#### EAGLE INSURANCE COMPANY,

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Reports, Prospectuses, and Forms, may be had at the Office, or from any of the Company's Agents, post free.

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**SEWING MACHINES & TOOLS OF ALL KINDS FOR HOUSE, GARDEN, DAIRY, & STABLE &c.**  
**THO'S BRADFORD & CO. 140, 142, & 144, HIGH HOLBORN, LONDON.**  
**SYRINGES. WATERCANS. WATERBARROWS. GARDEN SEATS. SPADES. RAKES. FORKS. HOES. &c.**  
**CRESCENT IRON WORKS, & CATMERE, MANCHESTER.**  
**EVERY MAKE, EVERY SIZE.**  
**CATALOGUES FREE ON APPLICATION.**



**GOVERNMENT SECURITY.**  
**BRITISH GUARDIAN LIFE ASSURANCE COMPANY**  
 (LIMITED),  
**GARRICK STREET, W.C., LONDON,**  
 ESTABLISHED 1869.

**Authorised Capital, £250,000, Shares of £1 each.**

**GOVERNMENT SECURITIES.**—Fifty per cent. of the Premiums paid upon the whole Life Policies is invested in the names of Trustees in British Government Securities, for which purpose there is a quarterly audit of the Income Account, after which the Board hand to the Trustees one-half of the Life Assurance Premium which has been received.

**BANKING ASSURANCE.**—Thirty per cent. of the second and following Premiums paid is the correct Banking Account of the Assurer, which may be drawn in a manner similar to that of ordinary Banks, under discount of Five per cent. per annum.

**BUILDING ASSURANCE BRANCH.**—EXAMPLE.—A person by Assuring and paying the Annual Premium of £33 10s., can secure to himself £500 (viz., 18 years after entry, or to his representatives immediately in case of death, or he may, after the policy has been in existence for one year, have from the Company upon security of the deeds (to enable him to purchase a house, &c.) the sum of £278, free of interest, in lieu of his Assurance, merely continuing his Annual Premium to the Office for the remainder of the Term.

**MINISTERS OF RELIGION.**—A special system of Assurance for Ministers of all denominations, by which a Sustainment Fund is provided in case of temporary disablement, and an Annuity to commence at an early age at the option of the Assurer.

**REDUCTION OF DEBT** on Places of Worship on a new and advantageous system.

**SHARES.**—MINIMUM INTEREST at the rate of £5 per cent. per annum is allowed on the paid-up Capital of the Company, and a bonus of 20 per cent. of the Profits will be divided every three years. 20,000 more only will be issued at par.

*The only Company based upon the above principles.*

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